SYNAXIS SACRA;

OR,

A Collection of SERMONS preached at ſeveral Communions; Together with SPEECHES at the Tables, both before, at, and after that Work.

Methodically Digeſted and Fitted for the whole Occaſions relating thereto.

Wherein (beſide many important Subjects, both Practical and Caſuiſtical here ſatisfyingly and ſolidly diſcuſſed) is ſhewed,

I. The Nature, Ends and Uſes of that holy Ordinance of the LORD's Supper.

II. The Frame and Duties of right Communicants, before, at, and after the Partaking thereof.

And III. The Form and Order of its Adminiſtration, according to Divine and Apoſtolick Inſtitution, and the uſual Practice of the Church of SCOTLAND.

BY

The late Reverend Mr. JOHN SPALDING, Miniſter of the Goſpel in DUNDEE.

Whereunto is added a Diſcourſe of the Goſpel, and of a Goſpel-Walk and Converſation, in ſeveral Sermons on *Phil.* I. 27. by the ſame Author.

Ezekiel 43. 11. —— *Shew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the Ordinances thereof, and all the forms thereof, and all the Laws thereof,* ——.

Pſalm 81. 3, 4. *Blow up the trumpet in the new-moon, in the time appointed, on our ſolemn feaſt-day. For this was a ſtatute for Iſrael, and law of the* GOD *of Jacob.*

EDINBURGH,
Printed by the Heirs and Succeſſors of *Andrew Anderſon*, Printer to the Queen's moſt Excellent Majeſty, *Anno Dom.* 1703.

ACT

In favours of Mr. George Wemyss.

AT EDINBURGH The last day of *March*, One Thousand Seven Hundred and Three Years: Anent the Petition given in and presented to the Lords of Her Majestie's Privy Council, by Mr. *George Wemyss* Minister of the Gospel at *Ferne* in *Angus*, Humbly SHEWING, That where the late Reverend Mr. *John Spalding*, sometime Minister of *Dundee*, having Revised and Transcribed with his own Hand, some excellent Sermons preached by him on the *Sacrament of the LORD's Supper*, fitted for the whole Occasions relating thereto; Together with a considerable number of Speeches *before, at, and after the Tables*, and some others of his Works, all Methodically digested and designed by him for the Press in his Lifetime. and at his Death appointed to be Printed; And which since have been perused and Approven by several of the most Learned and Godly Ministers, and others of the Nation, and judged by them to be of singular Use, not only for the Ministrie, but most proper to be published for the Good and Advantage of all Sober and Pious Persons: And that the Petitioner, Son in Law to the said Mr. *Spalding*, and having his Papers in his Custodie, and at his Disposal, hath for the Publick Good, upon his own proper Charges and Expences, undertaken the publishing of the foresaids Sermons, and other Works, in a Book in Quarto, Entituled *SYNAXIS SACRA*, &c. which is to be Printed by Mistriss *Anderson* her Majesties Printer in *Edinburgh*; And therefore Humbly CRAVING, To the Effect aftermentioned, as the said Petition bears. The Lords of Her Majestie's Privy Council having considered the Above-Petition given in to them by the said Mr. *George Wemyss* Minister of the Gospel at *Ferne* in *Angus*, and the samen with an Attestation under the Hands of Mr. *David Ramsay*, M. *John Glassford*, and Mr. *James Robertson*, Ministers of the Gospel, being Read in their Presence: The saids Lords hereby grant Licence and Warrand to the Petitioner and his Assigneys, for printing the said Book in Quarto, Entituled, *SYNAXIS SACRA*; or, *A Collection of Excellent Sermons on the Sacrament of the Lord's Supper, by the late Reverend Mr.* John Spalding, *sometime Minister of* Dundee: And Discharges any other Persons to Print, Vend, Sell, or Import any of the said Books or Sermons; during the Space of Nineteen Years, frae the Day and Date hereof, without the Petitioner or his Assigneys their Warrand or Commission, under the pain of seizing upon, and forfaulting the said Sermons or Books, for the use of the Petitioner and his Assigneys: And farder, under the pain of Five Hundred Merks *Scots*, to be payed by the Contraveeners, to the said Petitioner or his Foresaids, besides the Seizure and Forefaulture foresaid, Extracted by me,

GILB. ELIOT, *Cls. Sti. Concilii.*

TO

The RIGHT HONOURABLE

JOHN DUNCAN

Lord Provoſt,

And to the Honourable

JAMES ALISON
JOHN FERRIER
JOHN SMITH
GEORGE ZEAMAN
} Baillies.

DAVID MAXWEL *Dean of Gild.*
DAVID HUNTER *Treſaurer.*
JAMES WHITE *Deacon Conveener.*

And the Remanent Members of the COUNCIL of the Town of

DUNDEE,

And all the Inhabitants thereof.

Right Honourable, &c.

THE Diſcourſes here collected and methodically digeſted, under the Title of *Synaxis Sacra*, &c. were (one Sermon excepted and a few of the Speeches) delivered by the Author at ſome Communions in *Dundee* ſince the year 1690, So that it is not to be doubted, but now when they

they appear in print, your Honours have the best right to them, and that which more engaged me to offer this Dedication is, the certain knowledge I have that it will be so very acceptable to you and all the Inhabitants, many of whom are burning with desires to have this pillar of *Remembrance* set up, with your honourable Names engraven upon it for their dear Pastor: that as his praise is in the Churches of Christ, so his Name may never perish but still be fresh and savory both with you and your *Posterity*, when they shall see the Works that here follow him. And I am glad of this opportunity that I may make a thankful acknowledgement of your undeserved Bounty and Kindness to his Representatives; every expression thereof having such a vein of Love and Respect to his Memory incorporated with it, as makes it to merit an affectionat and publick Testimony of Gratitude.

I cannot but on this occasion likewise mention your great zeal and earnest care to have a pious and able Gospel-ministry preserved in a constant Succession of it among you, and your unwearied *Pains* and *Diligence* to accomplish that good design, which are fully compensate with the many rich and unvaluable Blessings you now partake of thereby, and it is considerable that your Love to Ministers and Ordinances is so ancient, that it bears date from the first dawning of the light of Reformation in this Land; you then imbraced the Gospel of Salvation with all readiness of mind, you then treated Christs Ambassadors whilst they prophesied in Sackcloth with very much

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Kindness and Civility, and (which is an instance never to be forgotten) from * one of them who shortly after sealed the Truth with his Blood, you joyfully received the Word in much Affliction, when by him the great Physician of Souls and preserver of men sent his Word and healed you, and delivered you from your Destruction, and all the Ministers of this Province can bear Witness with your own Ministers, that in imitation of this Love and Zeal of your Ancestours, and for Conscience sake you still adhere to the same interest, and nothing is wanting on your part as Magistrats that may contribute for the encouragement of the Ministry, the promoting of Religion and the suppressing of Vice and Immorality: So that I find little occasion here for urging these Duties upon you: Only let me put you in mind, that the more ye appear this way for God and his Glory in the Stations he has placed you, the more peace will ye have in a dying Hour, and, if Soul Matters then be right, more boldness also and confidence before him in the day of Accompts, when the great GOD shall judge [*every*] Man according to his Works.

* Mr. George *Wishart who was burnt at* St. *Andrews*. Anno Dom. 1546 Knox Hist. lib 1. pag: 50. & 70.

And as to the Discourses themselves here come Abroad under your Patrociny, the chief thing they aim at is, to direct the redeem'd how to keep up and maintain a sweet and comfortable Fellowship with the Lord Jesus, and how to make use of him for Light, Life, Righteousness and Peace, that while they pass through this Valley of *Baca*, and therein dig up Wells, at that and the other

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Communion (the Rain also filling those Pools as with the Dew of *Hermon*) they may go from Strength to Strength, and from one Degree of Grace to another, till at length every one of them appear before the Lord in Zion, with singing and everlasting joy upon their Heads, and so receive a full Reward, that these Truths which so often warmed many of your Hearts from the Pulpit, may now make a second Impression upon them from the Press, and be as Goads and Nails fastned by the Master of Assemblies. That ye may still hear the joyful sound, and be a people saved by the Lord, who is wonderful in Counsel and excellent in Working, is and shall be the earnest desire and fervent Prayer of

Right Honourable,

Your Affectionat Humble and much obliged Servant in the Lord.

Geo. Wemyss

THE PREFACE TO THE READER.

Christian Reader,

THIS Church, by the gracious favour of Divine Providence, and *the Day-spring from on high visiting her*, was very early, in the beginning of the blessed Reformation, priviledged with the establishment of *pure Doctrine* and *Gospel Worship*, in the Native, Ancient and Apostolick Simplicity thereof; And herein she went before all other reformed Churches; For about the year 1561 (as Mr. *Knox* tells us in the History that commonly goes under his name) 'There was no Nation upon the face of the Earth had the Ordinances in greater Purity, yea, nor in the like Purity with *Scotland;* All corruptions in Doctrine and Worship flowing from that *man of sin*, being then wholly laid aside by our renown'd Ancestors, and all others who favoured the Reformation.

Knox *Hist. Lib.* 4. *page* mihi 307, 308.

The quick Advances then made in this glorious Work may, next to GOD his Grace and Favour, in all Reason and Equity be imputed to the never enough to be commended Zeal, Faithfulness and unwearied Diligence of those Ancient Worthies, particularly of Mr. *Knox* himself, who was among the first that celebrated the Sacrament of the LORD's Supper, according to the primitive Patern and Institution thereof; and he first performed that Service at St. *Andrews* in the year 1547. But after this (by rea-

Knox *Hist. Lib.* 1. *page* 75. *and* 83.

son

ſon of ſome Troubles then falling out, which occaſioned the removal of Mr. *Knox*, with many others Lovers of the Reformation out of the Kingdom for a conſiderable time) a great ſtop was put to the progreſs of that Work, till the years 1555 and 1556. When, Mr. *Knox* being again returned to *Scotland*, former Endeavours for advancing the Reformation were renewed; And this worthy Perſon, both by publick Preaching and private Conference diſcovered the Idolatry and Superſtition of the *Maſſe*, and the danger of communicating therewith, in ſo convincing a manner, that great Numbers, and thoſe of the beſt Quality as well as others, did ever after abhor and deſert that *idolatrous and impious worſhip*, and joyned with him in the Participation of the LORD's Supper, in the ſame Purity we have it now adminiſtred.

Knox *hiſt. Lib.* 1. *page* 100, 101, 102.

This Ordinance, which is the moſt conſiderable and ſolemn part of publick Worſhip under the New Teſtament, as it was more corrupted by the *Papiſts*, with their doctrines of *Tranſubſtantiation*, *privat Maſſes* and *Communion in one kind*; So the Effects of the Reformation did ſooner and more ſenſibly appear therein: And tho at firſt the adminiſtration of it was more private, and not attended with theſe ſolemnities which the Nature and End of it do require: The Church being then in *ſtatu turbato & adhuc non conſtituto*; Yet afterwards in the year 1560 (when the firſt Book of Diſcipline was publiſhed, and ſubſcribed by a great many of the Nobility, Barrons, and Others, with thoſe of the Miniſtrie) there was more Solemnitie and Order joyn'd with Purity in the adminiſtration of this Ordinance; For the Church then began to have her *General Aſſemblies*, which took care to ſee good Order eſtabliſhed and obſerved, according to the Word of GOD, the Confeſſion of Faith, then alſo drawn up and ratified in Parliament the ſame Year, and the firſt Book of Diſcipline, which in the ſecond Head thereof, Requires and Appoints, with reſpect to the Sacraments, and this in particular, 'That Doctrine preceed Adminiſtration, and that nothing be added, diminiſhed, or changed in 'Chriſts Inſtitution. *Item*, That the Communicants ſit at the Table, 'as moſt convenient, and approaching neareſt to the Supper miniſtred by Chriſt himſelf: *Item*, That the Miniſter break the Bread, 'and diſtribute the ſame to thoſe that be next, and command the reſt 'every one with reverence and ſobriety to break to each other: Becaſue

'cauſe this Form cometh neareſt to the patern of the firſt Supper. *Calderwoods hiſt. page* 25.

This Form and Order here required in the adminiſtration of the Sacrament, as moſt agreeable to the firſt Patern, was, in after-times of prevailing corruption in the Church, altered, and *kneeling in time of communicating*, with *the adminiſtration of it in private to ſick dying perſons*, &c. enjoyned by the *Aſſembly at* Perth *in the year* 1618. But that with ſome other Novations in the Worſhip of GOD then brought in and impoſed upon this Church, were all condemned in a full and free General Aſſembly endicted by King *Charles* the firſt at *Glaſgow*, in the year 1638, 'And the *Sacraments* 'appointed to be adminiſtred after the ſame Form and Order, which 'had been obſerved by the Church in her Purity ſince the *Refor-* '*mation.*

See *Nullity of* Perth *Aſſembly and* Calderwoods *hiſt.*

And in the Aſſembly met at *Edinburgh*, in the year 1641, uniformity in Worſhip, *&c.* with *England*, being propoſed and endeavoured with no ſmall ſucceſs, a *Directory for Worſhip* was at length firſt agreed upon by that Venerable Aſſembly of Divines at *Weſtminſter*, with aſſiſtance of Commiſſioners from the Church of *Scotland*, and then in the year 1645, approven by the General Aſſembly of this Church. This *Directory* is ordinarly bound in with our *Confeſſions of Faith*, and in the Celebration of the LORD's Supper, it is appointed as follows;

——— 'The Communion is to be as often celebrated in each Con- 'gregation, as the Rulers thereof ſhall find moſt convenient for the 'good of the people, and to be adminiſtred after the morning Sermon. ——— 'Where this Sacrament cannot be frequently adminiſtred, it is 'requiſit that publick warning be given the Sabbath day before the 'adminiſtration thereof; And that either then or on ſome day of the 'Week, ſomething concerning that Ordinance, & the due preparation 'thereunto, and the participation thereof be taught — When the day 'is come for adminiſtration, the Miniſter after Sermon and Prayer, 'ſhall make a ſhort Exhortation,

'Expreſſing the ineſtimable Benefit we have by this Sacrament, to- 'gether with the Ends and Uſes thereof; Setting forth the great ne- 'ceſſity of having our Comforts and Strength renewed thereby, in 'this our pilgrimage and warfare, how neceſſary it is that we come 'unto it with Knowledge, Faith, Repentance, Love, and with Hung-

'ring and Thirſting Souls after Chriſt and his Benefits; How great 'the danger is to eat and drink unworthily.

Next, *He is in the Name of Chriſt on the one part to warn all ſuch as are ignorant, ſcandalous, profane, or that live in any ſin or offence, againſt their Knowledge or Conſcience, that they preſume not to come to that holy Table; Shewing them, that he that eateth and drinketh unworthily, eateth and drinketh Judgement unto himſelf. And on the other part, he is in a ſpecial manner to invite and encourage all that labour under the ſenſe of the burden of their ſins, and fear of wrath, and deſire to reach out unto a greater progreſs in Grace than yet they can attain unto, to come to the Lord's Table; Aſſuring them in the ſame Name, Eaſe, Refreſhing and Strength to their weak and wearied Souls.*

After this Exhortation, Warning and Invitation, the Table being before decently covered, and ſo conveniently placed, that the Communicants may orderly ſit about it, or at it, the Miniſter is to begin the Action with Sanctifying and Bleſſing the Elements of Bread and Wine ſet before him (the Bread in comely and convenient Veſſels, ſo prepared, that being broken by him and given, it may be diſtributed among the Communicants; The Wine alſo in large Cups) having firſt in a few words ſhewed that thoſe Elements otherwiſe common, are now ſet apart and ſanctified to this holy Uſe, by the Word of Inſtitution and Prayer.

Let the words of *Inſtitution* be read out of the Evangeliſts, or out of the firſt Epiſtle of *Paul* to the *Corinthians*, Chapter 11. verſe 23. *I have received of the Lord, &c.* to verſe 27. Which the Miniſter may when he ſeeth requiſite, explain and apply.

Let the Prayer, Thankſgiving, or Bleſſing of the Bread and Wine be to this effect.

With humble and heartie acknowledgement of the greatneſs of our miſery; from which neither Man nor Angel was able to deliver us: And of our great unwotrhineſs of the leaſt of all Gods mercies; To give thanks to God for all his benefits, and eſpecially for that great benefit of our Redemption, the love of God the Father, the ſufferings and merits of the Lord Jeſus Chriſt the ſon of God, by which we are delivered: And for all means of grace, the Word and Sacraments, and for this Sacrament in particular, by which Chriſt and all his benefits are applyed and ſealed up unto us; Which, notwithſtanding the denyal of them unto others, are in great mercy continued unto us, after ſo much and long abuſe of them all.

To profeſs that there is no other Name under Heaven by which

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we can be ſaved, but by the Name of Jeſus Chriſt; by whom alone we receive Liberty and Life, have acceſs to the Throne of Grace, are admitted to eat and drink at his own Table, and are ſealed up by his own Spirit, to an Aſſurance of Happineſs and everlaſting Life.

Earneſtly to pray to GOD the Father of all Mercies, and GOD of all Conſolation, to vouchſafe his gracious Preſence, and the effectual working of his Spirit in us; And ſo to ſanctifie theſe Elements both of Bread and Wine, and to bleſs his own Ordinance, that we may receive by Faith the Body and Blood of Jeſus Chriſt crucifyed for us, and ſo to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himſelf for us.

All which he is to endeavour to perform with ſuteable Affections anſwerable to ſuch an holy Action, and to ſtir up the like in the People.

The Elements being now ſanctifyed by the Word and Prayer, the Miniſter being at the Table, is to take the Bread in his hand, and ſay in theſe Expreſſions (*or the like uſed by Chriſt and his Apoſtles on the like Occaſion.*)

According to the holy Inſtitution, Command and Example of our bleſſed Saviour Jeſus Chriſt, I take this Bread, and having given Thanks, I break it and give it unto you (there the Miniſter, who is alſo to Communicat, is to break the Bread, and give it to the Communicants:) *Take ye, eat ye, this is the Body of Chriſt which is broken for you; do this in remembrance of him.*

The Miniſter Actor does not ordinarly take the Communion himſelf, if there be another Miniſter preſent who may give it to him.

In like manner the Miniſter is to take the Cup, and ſay in theſe Expreſſions, (*or the like uſed by Chriſt or the Apoſtles upon the ſame Occaſion.*)

According to the Inſtitution, Command and Example of our Lord Jeſus Chriſt, I take this Cup and give it unto you (here he giveth it unto the Communicants) *This Cup is the New Teſtament in the Blood of Chriſt, which is ſhed for the Remiſſion of the ſins of many: Drink ye all of it.*

After all have Communicated, the Miniſter may in a few Words put them in mind;

Of the Grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn Thanks to GOD.

For his rich Mercy, and unvaluable Goodness vouchsafed to them in that Sacrament, and to intreat for pardon for the defects of the whole Service, and for the gracious Assistance of his good Spirit, whereby they may be inabled to walk in the strength of that Grace, as becometh those who have received so great Pledges of Salvation.

But because in this part of the *Directory*, there is a clause mentioning, *the Communicants sitting about the Table, or at it*, which may seem to countenance some Forms and Practices which this Church could never admit of, and insinuats that it is not necessary for the Communicants to come to, and receive at the Table, *&c.* Therefore the General Assembly in their Approbation of it, do declare the true meaning and judgement of this Church anent them as follows: 'The General Assembly approves the foresaid 'Direction, and appoints the same to be observed, *&c.* — Provi-'ded always that the Clause in the *Directory* of the Administration of 'the LORD's Supper, which mentioneth *the Communicants sitting a-'bout the Table, or at it*, be not interpreted, as if in the Judgement of 'this Kirk, it were indifferent and free for any of the Communicants, 'not to come and receive at the Table; Or as if we did approve the 'distributing of the Elements by the Minister to each Communicant, 'and not by the Communicants among themselves.

See Gilesp. *Miscel. Quest.* 18. *page* 218, &c.

And for keeping greater Uniformity (in this Church) in this point of publick Worship, This same General Assembly, *Sess.* 14. did enact and approve several Overtures----. 1. That Congregations be still tryed and examined before the Communion, according to the bygone practice of this Kirk. 2. That there be no reading in the time of communicating, but the Minister making a short Exhortation at every Table, that thereafter there be silence during the time of the Communicants receiving, except only when the Minister expresseth some few short Sentences suteable to the present condition of the Communicants in the receiving, that they may be incited and quickned in their Meditations in the Action. 3. That distribution of the Elements among the Communicants be universally used: And for that effect, that the Bread be so prepared, that the Communicants may divide it among themselves, after the Minister hath broken and delivered it to the neareſt. 4. That

while

while the Tables are dissolving, and filling, there be always singing of some portion of a Psalm, according to the custome.

5. That the Communicants both before their going to and after their coming from the Table, shall only joyn themselves to the present publick Exercise in hand. *Psalm 22. or 103, &c.*

6. That when the Communion is to be celebrat in a Paroch, one Minister may be employed for assisting the Minister, or at the most two. 7. That there be one Sermon of preparation, delivered in the ordinary place of publick Worship, upon the day immediatly preceeding. 8. That before the serving of the Tables, there be only one Sermon delivered to those who are to communicat, and that, in the Kirk where the Service is to be performed, and that in the same Kirk there be one Sermon of Thanksgiving after the Communion is ended. 9. When the Parochioners are so numerous that their Paroch Kirk cannot contain them, so that there is a necessity to keep out such of the Paroch as cannot conveniently have place, that in that case, the Brother who assists the Minister of the Paroch, may be ready, if need be, to give a word of Exhortation in some convenient place appointed for that purpose, to those of that Paroch, who that day are not to communicat, which must not begin until the Sermon be delivered in the Kirk be concluded. 10. That of these who are present in the Kirk, where the Communion is celebrate, none be permitted to go forth, till the whole Tables be served, and the Blessing pronounced, unless it be for more commodious Order, and in other cases of necessity, *&c.* ---

In this case now, the Sermon within & without, begins much about the same time.

*M*any of these things mentioned in the Overtures, and Particularly the Solemnities of Preparation Sermons on Saturday, and Thanksgiving Sermons on Sabbath after the Communion, were in practice several years before; And some more of these Solemnities are now in use, *viz.* One of the Week days before the Communion (which is ordinarly either Wednesday or Thursday) is appointed for publick Fasting, the better to prepare for so solemn an Action; And also on *M*unday morning thereafter there is another Thanksgiving Sermon, or Exhortation Sermon, that so solemn an Action may be as solemnly concluded;

See Order and Government of the Church of Scotland, *printed* anno 1641, *and reprinted at* Edinb. 1690, Part 1. Sect. 3.

And

And these Exhortation Sermons are sometimes continued several Sabbaths after the Communion, that so the Impressions of this solemn Ordinance, may (through the Blessing of GOD upon them) be more deep and lasting upon the Spirits of such as have got good thereby, and they may be more and more confirmed and directed in the practice of these Duties they were so lately and solemnly engaged to. It has been still usual also to begin the Work before Prayer Sabbath morning, with a Preface tending to move the affections of the People, and to waken their appetite for this great solemn and Heavenly Feast.

1 *Chr.* 29. 18.

So that Communions in *Scotland* are for the most part very solemn, and the great *Master* of Assemblies is pleased so far to countenance them with his presence and power, that many hundreds, yea thousands in this Land, have dated their conversion from some of these occasions, and have set up stones of Remembrance, at such and such a place, where a Communion was, that there GOD spake with them, and brought them into his Banqueting House, and his Banner over them was Love.

Tho this Ordinance be not a converting Ordinance by Institution, yet occasionally it may convert: The word of God adjoyned to the Sacrament, it being accompanied with the Gospel promises, and the lively painting forth of Christ may work Conversion; for why the word out of a Pulpit, and the word at a Table, or in any other place, may not have the same effect, I see no reason. Vines *Treatise of the Sacrament of the Lords Supper*, p. mihi 275 & 291. ---

The following Discourses are orderly digested and fitted for all the Occasions and Solemnities usual about the Communion I have mentioned; And as they give a great discovery of the Authors singular Dexterity in opening up the various Soul-frames and Exercises, ordinarly found among right Communicants, at these solemn Times, so I am hopeful serious and exercised Christians will find great advantage by reading them; They being chiefly designed for such.

And the Subjects here treated of, are among the choisest and most edifying; Such as, [The frame and exercises of *Souls* at their first Conversion, and Christs way of dealing with them under that condition. The nature and manner of personal covenanting with GOD, as the Effect of true Gospel-repentance, mourning for sin, in the greater measures and degrees thereof, and that in order to right and worthy Communicating. Christs transcendent Excellency, and Fitness

neſs to be Mediator, and how that great Truſt is mannaged by him for the good of ſinners: And the Marriage betwixt Chriſt and Believers, with the Duties and Comforts of that Relation, both at their firſt Eſpouſals to him, and when they renew broken Marriage-vows, at Communions and other ſpecial Occaſions, and afterwards till the conſummation thereof, at Death, and in Heaven, when they receive a full Reward.]

Theſe are Subjects, but rarely, or ſlightly touched by moſt practical Writers, at leaſt (I think) not ſo fully as here, nor in ſo clear a method, but how they will take in this glutted and divided age, I know not, neither will I ſo much as offer a Conjecture upon it; Only it were to be wiſhed this Generation, and eſpecially Profeſſors, would lay more to Heart their preſent Duty, which (conſidering the times and providences now paſſing over us) doubtleſs is, to ſecure an Intereſt in Chriſt; To draw nearer to GOD by the exerciſe of Faith, Repentance, Love, Holineſs, Self-denyal, and new Obedience; And with their outmoſt care and diligence to be providing a rich Stock of Grace and ſaving Knowledge. This as it will much contribute to their inward Peace and Satisfaction, *Tho the Fig-tree ſhould not bloſſom, &c.* And alſo to their eſtabliſhment and fixedneſs in Religion, in trying and perilous times: So there is here great plenty of clear and ſeaſonable Directions, for the right management of ſo important an Affair.

But becauſe this Work is Poſthumous, I muſt here tell the Reader, to prevent ſuſpicious thoughts in him concerning it: That theſe Sheets were reviſed by the Author himſelf, all tranſcribed with his own hand, and deſigned for the Preſs in his Life-time, and at his death appointed by him to be printed; The ſame hath ſince, at my earneſt deſire been peruſed, and approven by ſome of the moſt Pious, Learned, and Judicious Divines in this Nation, and being by them judged to be of ſingular Uſe, both for the Miniſtry and others, I was thereby much encouraged (as Son in Law to the Author) to publiſh this part of his Writings.

There are two things more I ſhall acquaint thee with: One is, That ſome of the Sermons are very long, and it is not to be thought they were all preached at on dyet, or on the ſame occaſion, but ſome parts of them at other occaſions about the Communion, and the greateſt part of them at theſe occaſions from which they are deſigned in their Titles: Another is, the Author being firſt called to the Miniſtry,

ſtry, at *Longdraghorn* in the Weſt, before the year 1660, and having there, after the Revolution, which happened about that time, had occaſion in ſome lucid intervalls of the ſtorm of Perſecution that followed thereupon, frequently to celebrat the Communion, it would ſeem ſeverals of the Speeches have been delivered at theſe occaſions, and for the ſake of the LORD's People, who may be much refreſhed with them, and animated to Patience and Conſtancy in ſuffering, if the ſtorm blow again, I have here put them in among the reſt; Which are all here diſpoſed, without regard to the order of time, in which they were written: And ſo it is with the Sermons likewiſe, in which the order of time when they were preached, is not ſo much obſerved, as the order and connection of Purpoſes contained in them, relative to the ſeveral occaſions about the Communion.

And now to conclude, there being no Communion Sermons digeſted in this method, with Speeches before, at, and after the Tables, yet extant ſo far as I know; It is expected every one will give them a kind Entertainment, and thereby encourage the Authors Repreſentatives to publiſh more of his Works. That the good LORD may bleſs this, and all other ſuteable Helps, for the Edification of the Flock of CHRIST, is the earneſt Prayer of

From my Study at FERNE in ANGUS, January 8. 1703.

Thy Servant in the Work of the Goſpel,

Geo: VVemyſs.

THE

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ward *Ibid.* and *p.* 338. A threefold Heaven ſpoken of in Scripture, and the laſt of them the place of this Reward *p.* 338. and what uſe ſhould be made of this *p.* 339. The Uſes three and largely proſecute, p. 339, 340, 341, 342, 343, 344, 345. Doct. 2. *This Reward is full and compleat* p. 346. Six Reſpects in which this Reward is ſaid to be full and compleat p. 346, 347, 348. Six reaſons why its full and compleat p. 348. and 349. Degrees of this Reward in Heaven, whether will there be any, this queſtion ſtated cleared and applyed at ſome length from p. 349 to p. 354. The Uſes ſix p. 354. Doct. 3. *This full reward is in a ſolemn way received by the ſaints, Ibid.* Six Things anent the ſolmen receiving of this reward *Ibid.* and p. 355. The way and manner of receiving it in ſix things p. 355, 356. Six ſorts of perſons that ſhall receive this Reward, p. 357, 358. Five reaſons why this reward is not received here on Earth, but reſerved for Heaven p. 359. Whether Chriſtians may go about duty with an eye unto this Reward p. 360. The Uſes three and largely proſecute from p. 361 to 366. The Concluſion in ten Things to commend this reward p. 366.

Errata

Errata,

PAg. 13. lin. 14. read *if ye cannot win*, p. 26. l. 32. r. *ye will.* p. 32. l. 35. for *rebate* r. *rebuke* p. 47. l. 1. for *and their return* r. *and at, or after, their return*, p. 48, l. ult. for *lies much in*, r. *lies more in.* p. 59 l. 5, r. *ye will be damned.* p. 95. l. 3. for *that either they*, r. *that either by*, p. 99. l. 15. for *Mat.* 5. 3, 5. r. *Mat.* 8. 28. p. 108. l. 28. for *piety* r. *pity.* p. 117. l. 34. dele *not.* p. 125. l. 8. for *marks* r. *works.* p. 160. l. 34. for *enjoying it* r. *enjoyning it.*, p. 164. l. 12. for *if I could prevail, I could*, r. *if I could prevail I would.* p. 171. l. 3. for *in the soul* r. *in the field* p. 173. l. 1. for *O worthiness*, r. *O unworthiness.* p. 205. l. 17. read the sentence thus? 2. *Now when the loathsome object, (and O but its loathsome) and this love are met together, it is not* &c. p. 259. l. 5. take in this Paragraph at the close of the second Use in the same page.

All the material Errors are here marked, and the Courteous Reader is desired to correct them with his Pen, and a Note on the Margine where its needfull.

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A

SERMON

Preached at the ordinary Faſt before the Communion.

ON

Zach. 12. 10.——*And they ſhall look upon me whom they have peirced, and they ſhall mourn for him as one mourneth for his only Son, and ſhall be in bitterneſs for him as one that is in bitterneſs for his firſt-born.*

ALthough this Promiſe hath a ſpecial Reference to the Converſion of the Jews, a Beginning whereof was in *Act.* 2.37. when they ſhall get Repentance for their Sin in conſenting to their Fathers crucifying of Chriſt, and their daily reproaching Him and all Chriſtians for His ſake; Yet it cannot be denyed but that it may be extended to the converſion of any Sinner whom God awakens with the Convictions of his Sin, in his virtual crucifying and peircing of Chriſt thereby. And in this extenſive ſenſe I ſhall handle the words at this occaſion.

And ſo we have in the Text (1) A Diſcription of true Repentance it is a *mourning* and being in *bitterneſs*, they ſhall mourn and be in bitterneſs, words that expreſs the melting of the Heart with Sorrow and Grief; where we have 1. The Nature of true Repentance it is a *mourning*. 2. The height or meaſure of it, it is *bitterneſs*. And 3. The Object *for him*, that is the Wrongs they have done Him. (2.) Ye

have the Spring and right Principle of Repentance in these words And they shall look upon me whom they have peirced; where we have 1. An act of true Faith held forth, to wit, *looking* or veiwing and be holding of Christ, which though it be a poor mans office, (as we say) to look yet a look to Christ, when the Heart followe the Eye is true Faith. 2. The proper Object of Faith is Christ crucified or *pierced*. And 3. The Vertue and Efficacy that this look upon a crucified Christ hath to produce Gospel Repentance and mourning for sin; they shall look upon me whom they have peirced and mourn And (3.) In the words you have the measure and degree of this mourning and bitterness being like unto the most bitter and sharp sorrow in the World: As like to the sorrow of a tender hearted Father, 1. For his *dead Son* 2. For his *only Son*. And 3. For his *first-born* Son.

The Doctrines from this Text are, 1. That Faith is a looking upon a crucified and peirced Saviour. 2. That who ever looks rightly on a crucified Christ cannot but mourn and be in bitterness for their sins that have pierced him. And 3. True mourning for sin will in some respects exceed or be equal to the most sharp sorrows in the World. But I shall comprehend all these three in this one Doctrine from the Text as pertinent for this Fast before the Sacrament, and speak to it in its several Branches.

Doct. *That serious looking upon Christ crucified for and by our sins will produce such a* Degree *of mourning and bitterness for sin as will come behind no sorrow for the neareſt and greateſt losses in the World, as to the inward intensnes of it.* Rev. 1. 7.

In the following forth of this Doctrine I shall first shew you what that act of Faith looking to a peirced Christ is. 2. What this mourning and bitterness for sin is. 3. How this looking upon a crucified Christ does produce this mourning. And 4. What is the measure and degree of this Mourning, which evidences the Truth and sincerity of it, as the Text holds it forth. 5. That true mourning for sin falls not short of any mourning for outward Crosses and Losses. 6. The Use.

I. As to that act of Faith looking upon a crucified and peirced Christ, I shall only say these things, (1.) That Jesus Christ is an excellent sight to look upon, *John* 12. 21. Sir, we would see Jesus: And that 1. as a King on his Coronation-day, *Cant.* 3. 11. Go forth, &c. behold King *Solomon* with the Crown on his Head. 2. As a Bride-

groom

groom on his Marriage-day, *Cant.* 3. 11. in the day of his Espousals. And 3. As a Conqueror on his Victory-day, *Col.* 2. 15. and having spoiled *Principalities* and Powers, he made a shew of them openly triumphing over them in it. (2.) This looking upon Christ is a very *low degree* of the acting of *Faith*, and yet is true Faith; Sometimes the Scripture holds out the Lord calling for this, *Isa.* 45. 22. look unto me and be saved all the ends of the Earth, for I am God and there is none else; sometimes the Scripture holds this out as effectual for the comfort of Believers, *Psal.* 34: 5. they looked unto him and were lightned, and their faces were not ashamed; Sometimes it is held forth as a cure and healing for all the Wounds of the Soul they get by sin and Satan, held forth by looking upon the brazen Serpent in the Wilderness when they were stung by the Serpent there, *Numb.* 21. 9. compared with *Joh.* 3. 14, 15. *And as Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish but have eternal life.* (3.) This Eye and look of Faith veiweth Christ in his personal *Excellencies*, as the chief of Ten Thousands, *Cant.* 5. 10. As the desire of all Nations in *Hag.* 2. 7. And as a glorious King coming to espouse loathsome sinners, *Cant.* 3. 11. Go forth O ye Daughters of Jerusalem and behold King *Solomon, &c.* There are three Excellencies in Christ which Faith looks to, 1. His Beauty and Loveliness, *Isa.* 33. 17. O how great is his Beauty, Faith seeth him the fairest Flower in Heaven and Earth, *Psal.* 45. 2. thou art fairer then the Sons of men, *&c.* So that it can say as *Psal.* 73. 25. whom have I in Heaven but thee, and there is none on Earth that I desire besides thee. 2. His fulness and Riches that are treasured up in him for the poor and the needy, *John* 1. 16. Of his fulness have all we received and Grace for Grace. O the Riches of his Grace called the unsearchable Riches of Christ, *Eph.* 3. 8. And 3. Faith eyeth much the Love of Christ. *Gal.* 2. 20. who loved me and gave himself for me, and *Joh* 15. 13. Greater Love than this hath no man. And (4.) the great look of Faith is upon Christ *crucified*, and peirced as here in the Text, in which respect it only justifies, 1 *Cor.* 2. 2. I determined to know nothing among you but Christ and him crucified *Rom.* 3. 24, 25. Rom. 8. 34. Who is he that will condemn, it is Christ that dyed: And *Gal.* 3: 1. Christ set forth and crucified before your Eyes. But where now doth Faith see Christ crucified and peirced in? 1. He is seen crucified & peirced in the Types & Figures of him under the Old Testament, especially the Lamb slain at the Passover, *Exod.*

12: 21: And so we are called *Joh:* 1: 29: by him to behold the Lamb of GOD that taketh away the sins of the World. 2. In the Preached Doctrine of his cross, *Gal.* 3:--1. before whose Eyes Christ hath been evidently set forth crucified among you, to wit by the preaching of the Doctrine of his cross and sufferings. And 3. In the Sacraments particulary and in a lively way in this Sacrament of his Supper, 1 *Cor.* 11. 23. 24, *&c.* the broken Bread holding out his broken Body, and the poured out Wine holding forth his shed Blood. (5.) If this look upon a peirced and crucified Christ be right, Then 1. it will be an attentive, stayed and considering look, it will look and look again and consider him well, and it will be difficult to take the Eye off him. 2. It is a look that affects the Heart and carries that with it and captivates the Love to him. And 3. It will be a wondering and admiring look, O the soul will wonder and admire so glorious an Object as christ as the disciples in *Matth.* 17.2, 3.*&c.* when he was transfigured before them.

II. What is this mourning and bitterness for sin by which Christ is crucifyed afresh? Answ: I shall here show you, 1. What this mourning imports. 2. What Sins we are specially at this occasion to mourn for. As for the (1) What this mourning imports. (1.) It imports a *sight* and discovery of sin, *Ezek.* 16. 2. Son of man cause them to know their Abominations, even such a discovery of sin as a man never had before. 1. Of its vile nature. 2. Its dreadful guilt making the Soul lyable to the wrath of God. 3. In its power and dominion whereby it reigns in them. 4. And in its high Aggravations: which discovery makes them loath themselves, to stand trembling at the bar of God's Justice, and to wonder that they are out of hell. (2.) There is in this mourning a free full and particular *confession* of sin *Psal.* 32. 5. I acknowledged my iniquity unto thee, and my sin I have not hid: And this acknowledgement must be 1. free and ingenuous without constraint of any outward Motive, and without keeping up any evil ye know of yourself as in the 5. *v.* of that *Psal.* I said, I will confess my iniquity unto the Lord: it came freely off with him. 2. It must be particular and not in the general only, *we are all Sinners*: But in this and this and the other thing I have transgressed, ye must condescend upon particulars in which ye have sinned, As in *Judg.* 10. 10. We have forsaken the Lord and served *Baal.* And *David Psal.* 51. 3, 4, 5. Confesseth particularly his original Sin, his *Murther*, his Adulterie, *&c.* And 3. It must be attended with shame

ſhame and confuſion of face before the Lord. *Ezek.* 36. 31. Then ſhall ye remember your own evil ways and your doings that were not good, and ſhall loath your ſelves. And *Dan.* 9. 7. O Lord unto us belongs ſhame and confuſion of face. And the Publican, *Luk* 18. 13. 14: was aſhamed to look up to Heaven, And *Jer.* 31. 19. Surely after I was turned, I repented, I was aſhamed, yea, even confounded becauſe I had born the reproach of my youth (3) This mourning importeth a Godly *Sorrow* and grief for ſin, *Jer.* 31. 18. I ſurely heard *Ephraim* bemoaning himſelf, thus, and 2. *Cor* 7. 11. Ye ſorrowed after a godly ſort, and *Pſal.* 38. 18. I will be ſorry for my Sin. And 1. This ſorrow and grief for ſin proceedeth mainly on the account that *Sin* is an offence againſt a good God and merciful Father, *Pſal* 51. 4. Againſt thee, thee only have I ſinned, and *Luk.* 15. 21. Father I have ſinned againſt heaven and againſt thee. 2. This ſorrow for ſin is attended with indignation & revenge againſt ſin 2. *Cor.* 7. 11. For behold this ſelf ſame thing that ye ſorrowed after a godly manaer, what indignation, yea, what revenge it wrought in you. And 3. This grief and ſorrow for ſin goeth ſometimes (I ſay not always) as near the heart as any ſorrow they have had for outward loſſes: So that (as in the Text and whereof I ſhall afterwards ſpeak) they will mourn as bitterly for ſin, and over an idol as ever they did over the loſs of a Firſt-born, yea, 4. The things that will remove and divert grief, for other things will not take off this ſorrow for ſin, but it will ſtick to the heart: and like *Rachel Jer.* 31 15. they refuſe to be comforted, many things may allay ſorrow for outward loſſes, as Companie, length of time, Diverſions, Supplies of mercies of another or the ſame kind: But none of theſe can wear out godlie grief for ſin. Many other things are included in this Grace of mourning for ſin, as the forſaking of it and turning to the contrary ways of holineſs, *&c.* but I men ion no more for preſent. (4:) There are ſome outward expreſſions of this mourning mentioned in the Scripture, As 1. Falling down on the face upon the ground & lying in the duſt before the Lord, *Job* 42. 6. I repent in duſt and aſhes. and *Job* 1: 20: Then *Job* aroſe and fell on his face to the ground, and *Lam*: 3: 29: he putteth his mouth in the duſt if ſo be there may be hope: 2: Smiting on the breaſt and thigh, *Luk*: 18: 13: he ſmot upon his breaſt, and *Jer*: 31: 19: After I was inſtructed I ſmote upon my thigh And 3 tears and weeping, *Pſal.* 6. 6. all the night make I my bed to ſwim, I water my coutch with my tears: And 4: Faſting and abſtinence from uſual refreſhments, *Joel* 2: 13: with weep-

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ing and fasting.

The 2: thing here to be spoken to is, what sins are we in a special way to mourn for? Answ: First, Although we be to mourn for all Sin, Yet I shall mention some sins especiallie which ye are to mourn for at this time. As 1. We are to mourn for *nationall* sins, *Jer*, 18, 7, 8: At what time I shall speak against a nation, and concerning a Kingdom, to pluck, up, pull down, and destroy it, if that nation against whom I have pronounced, *&c*: turn from the evil and repent, I will repent of the evil that I thought to do unto them, and *Ezek*: 9: 4: We are to mourn for all the abominations of the Land. 2. We are this day to mourn for *Congregational* or Citie sins, when a Citie or Parish abounds with sins, it is matter of mourning and lamentation, when a Citie, as *Ezek*: 9: 9: is full of perverseness, (as alas we are) it calls us to mourn, O the dreadful cursing, whoredom, drunkness, hatred and mocking of Religion, slighting of Ordinances, breach of Sabbath, Neglect of Familie Worship, *&c*. that aboundeth amongst us which should make us all to mourn over this City. 3. We are to mourn this day for *Relational* Sins, the sins of our Relations and Stations in the World; As Magistrats, Ministers, People, as Masters and Servants, as Husbands and Wives, as Parents and Children, *&c*. which as *Zach*. 12. 11: 12. *&c*. calls every one to mourn apart, the Husband apart and the Wife apart, *&c*. 4. We are this day to mourn for *Predominant* Sins, *Psal* 18. 23. For I kept my self from my iniquity, and *Jer*. 18. 11. We are to turn every one from the evil of his way, these are the Sins that are sib to you, and woven in with your constitution and temper of the body, and are as your right hand and right eye, these are the sins that easily beset you and prevail most with you, these are the sins that haunt you when ye rise and ly down, and in the night Watches; And these are the sins that disturb you most in your religious Duties, *&c*. 5. We are to mourn for *Secret* Sins unknown to the World; or as yet to yourself, *Psal*. 90. 8. *Psal*. 19. 12. Who can understand his errors, cleanse thou me from secret faults unknowen to others and not discerned by your self, for which you are to have an implicit repentance for sins ye have not yet discovered to be sins, as well as an explicit repentance for sins made known to you. And 6. We are this day to mourn for *Communion* sins, that is, sins committed in and about Communions, and Vows broken made at Communions.

III. What way doth the looking upon a pierced and crucifyed Christ

Christ produce this mourning? *Answ.* 1. This Act of Faith in looking upon Christ, occasioneth mourning, by viewing the worth and excellencie of his *person* that suffered, O such an excellent and glorious person to suffer for and by your sins would break an heart of stone, if it was matter of mourning to *David* wheu *Abner* died and he followed his hearse, 2 *Sam.* 3. 38. crying a Prince and a Great-man is fallen in *Israel* to day: But O how much more ought we to mourn, when we see the King of Kings, the Prince of all the Princes of the Earth, and him who was God hanging on a tree for our Reconciliation with God. 2. This Look beholds the *extremity* of the Sufferings of Chirist, how severely Divine-justice handled him, not sparing him one stripe that was due to sinners, even as *Gal.* 3. 13. making him a curse and an execration; O the things he suffered in his body and in his soul, by friends and by enemies, by God and by the Devil cannot when looked rightly upon but affect the heart with grief. 3. This Look beholds Christ doing all this out of *love* to us who are so unlovely, *Gal.* 3. 20. Who loved me and gave himself for me, O he died for love of you, and will not this melt your heart. 4. This look of Faith seeth Christ, not dying for his own faults, for there was no guile found in his mouth; but for your sins, *Isa.* 53. 5. he wasbruised for our transgressions, he was wounded for our iniquities, *&c.* and 2 *cor.* 5: 21: he was made sin for us who knew no sin, and 1: *Pet.* 2: 24: who his own self bare our sins on the tree.

O sad, it was my pride, my vanity, my wordly mindedness, *&c.* that brought him down to the dust of death. 5: This look of Faith seeth him do all this in our room and stead, and enduring all this in our place. who should have lyen under it to all eternity, he put himself in the hell we should have endured, and stood there in our Room and stead, as in *Isa.* 53. 4.

his Blood was innocent blood which must affect

And 6. This Look of Faith beholdeth the blessed effects of Christ's death, and so causeth mourning. Now the soul seeth Justice satisfied and a ransom found, *Job:* 33: 24: And therefore the Prisoner may escape, *now my Debt is payed, and I have my Discharge, be of good cheer, thy sins are forgiven thee, Now I have a full right to eternal life. for its bought to me by his blood Ephes.* 1. 7: And O what melting of heart, doth the looking upon these blessed effects of his death produce in a serious and ingenuous heart: O *Lord what am I that thou shouldst purchas'd such rich blessing to me, O to me when ten thousands as good by nature*

I, and of better disposition than I must burn in hell for ever?

IV: What is that measure and degree of this mourning here mentioned in the Text, that may give you evidence of the sincerity of it? *Answ*: It is not the product of external motives or natural affections, but it is the effect of a special *work of the spirit*, in the beginning of the *v*: *I will pour out the spirit of grace and supplication, and then they shall mourn*: 2: It is *real* and without dissimulation, such as is grief for a Son, an only Son and a First-born, Parents do not feign grief for an only Son: O *my* Son Absalom *said* David, *would God I had died for thee*, 2 *Sam*: 18. 23: 3: It is deep and not easily diverted. Grief, for outward losses may weare out by length of time and other occasions, but this sorrow and mourning goeth down to the Grave with them *Psal*: 51: 3: my sin is ever before me: (4:) The mourning that is true goeth much upon this ground in the Text, that sin is a *piercing* of christ: A true Mourner presents to himself the bloody Robs of Jesus christ, thereby to affect his heart with that which pierced him: 5: Sincere mourning for sin will set the soul on work to mortifie sin, *Rom*: 8: 13: Mortifie the deeds of the body and ye shall live; And *Gal*: 5: 24: they who are Christs have crucified the flesh, with the affections and lusts thereof: And 6: In one scripture ye have several marks of true sorrow for sin, 2 *Cor*: 7: 11: for behold this same self thing that ye sorrowed after a godly sort what carefulness it wrought in you, yea, what clearing of your selves; yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge.

V. The last Branch of this Doctrine is, That this mourning which flowes from looking upon a crucified Christ in some persons, at some times and in several Respects, falls not short of any sorrow or grief for the loss of the neareſt and deareſt comforts in the World, for it is here said to be as a mourning and bitterness for a *Son* an *only* Son and a *first-born*.

For clearing this to you I shall say these things, 1. It is but in some Persons that this mourning falls not short of any mourning for outward crosses, for generally we being but renewed in part and earthly in a great Measure, sensible Objects do most affect us, as the loss of *Absolom* did *David*; for he cryed out bitterly for the loss of *Absolom*, O my Son *Absolom*, O *Absolom* my Son, would God had dyed for thee, but we never read such passionat Expressions anent his Sin as anent his Son. 2. It will be at sometimes equal

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unto ſorrow for the neareſt and deareſt outward comforts, tho' not always; for *David* doth not always vent his ſorrow at the rate he ſpeaks in the 51 *Pſalm.* 3. There are ſome reſpects wherein it is evident that this godly mourning falls not ſhort of, but rather exceeds any ſorrow for outward Loſſes. As 1. In reſpect of the *Root* and riſe of it, being from a work of the Spirit upon the Heart, and the other but from a natural Affection, Diſpoſition or Sympathie. 2. In reſpect of the *intenſnes* of the habit of it. 3. In reſpect of the *effects* it produces, ſuch as the other doth not as a ſtriving againſt ſin, a Reformation of Life, *&c.* And 4. In regaird of the Duration of it, for ſorrow for other comforts may wear off by length of time, diverſions or ſupply of the like or other comforts, but this godly ſorrow takes people mourning to their Graves.

Uſe 1. Ye may ſee the neceſſity of frequent looking by Faith upon a crucified Chriſt, that thereby ye may be kept in a mourning frame for your Tranſgreſsions, There are ſeveral humbl ingthings to be ſeen in Chriſts Suffering! As 1. Here ye may ſee the bitterneſs of ſin. 2. The ſeverity of Gods Juſtice againſt it. 3. The greatneſs both of the Father and the Sons Love to the Elect. 4. The Miſery of the damned in Hell, all which if duly conſidered may help to ſoften your Heart.

Uſe 2. It calls you to come with a mourning frame to the Sacrament, where his being peirced is lively repreſented, For 1. A mourning frame will make you welcome to Chriſt. 2. A mourning frame will make you to welcome Chriſt kindly, and if he welcome you and ye him, it cannot but be a joyful meeting. And 3. A mourning frame will make your Heart fofr to receive the Seal of the Spirit and Seal of the Sacrament;

The first preparation Sermon before the Communion.

1 Cor. 11. 29. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lords Body.*

THis Text hath in it a strong motive to press the former known and often inculcat Duty at these occasions of an approaching Communion, contained in *v.* 28 of *Self Examination*; As if the Apostle had said if ye neglect this duty ye will be an unworthy Communicater, and thereby ye will incur the wrath of God and bewray your Ignorance of the nature of the Sacrament and disesteem of Christ, who is the substance of it and some way present in it.

In which words we have these things to be considered. (1) The special Excellency of this Sacrament is implyed that it is an excellent and worthy Ordinance. (2.) The miscarriage of some who partake of this excellent Ordinance, *they eat and drink unworthily*. that is unsuitably and unbecomingly ἀναξίως it is the opposit of ἀξίως which is rendered worthily or becomingly. (3.) The danger and hazard of this Miscarriage, *they eat and drink judgment to themselves*, where 1. The hazard *judgment* or as in the original *Condemnation*, κρίμα, which as we shall shew, relateth both to temporal and spiritual, yea and eternal Condemnation, except they repent. 2. The way how they are made partakers of that Judgment they are said to *eat and drink* it. And 3. The Aggravation or sad Qualification of this it is *to themselves*. And (4.) Ye have the root from whence all this flows, which is their *not discerning the Lords Body*. Where 1. That the Lord Jesu and his Body is some way present in the Sacrament. 2. The duty of Parties in order to this is to study to *discern* it. And 3. The great

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sin of many in not discerning the Lords Body I shall deduce only three Doctrines from the Text. As

Doct. 1. *That although the Sacrament of the Lords Supper be in an eminent way an excellent Ordinance, yet there are many who partake unworthily of it.*

I shall only here show you, 1. That it is a choice and excellent Ordinance, And 2. Who Eat and Drink unworthily of it.

I. What is the special worth and Excellency of this Sacrament of the Lords Supper; for altho all the Ordinances of God be Excellent, and therefore called the Tabernacle of God, *&c.* Yet this Ordinance hath a peculiar Excellency above others, And that in these Respects, 1. As it represents to us and carries the Evidence of the *greatest love* God hath shown to Man, even the Eternal Contrivance of a way of Salvation by the crucifying of the Lord Jesus Christ, *Joh.* 3. 16. *God so loved the World, that he gave his only begotten Son*, &c. For in this Sacrament you have a sight of Christ as (it were) Hanging, Dying and Bleeding upon the Cross, *Gal.* 3: 1: a joyfull sight to poor sinners that cannot answer for their own Debt, to see a Cautioner paying it for them. 2. As it brings *near* that Salvation to us, and comes with it even to our Hand, our Ear, our Eye and our Heart, And as it makes offer of Christ and all his purchase to you, and actually confers him upon you, what is said of the Word, may be said of this Ordinance *Rom.* 10. 8. *The word is nigh thee even in thy Mouth, & in thy Heart* and *Isa.* 56. --- 1. *My Salvation is near*, &c. Christ by this Sacrament comes to your Door and stands and knocks, *Rev.* 3. 20. *Behold I stand at the* door, &c. O be ye opened ye everlasting Gates, *&c.* For this Sacrament not only (as its taken complexly with the word) gives you a commendation and a good Report of Christ to your Ear; O He is beautiful in his Garments rolled in Blood, and in his personal Excellencies, and in his tenderness to poor Sinners is well reported of, that he breaks not bruised Reeds, *&c.* And not only gives you a clear view of him crying to you as *Cant.* 3. 11. *Go forth O Daughters of Zion, and behold King Solomon*, &c. And *Isa.* 65. 1. *Behold me, behold me*, O can any good come out of *Nazareth* (*Joh.* 1: 46:) O this Sacrament cryes come and see, O *come and see*, and not only as it were put him in your hand, but also it doth exhibit and deliver him over to you. O take my Son, says GOD, there he is O take him and all his Purchase, *Isa.* 55. 4. *I have given him for a Leader and a Commander to the People*: Here I lay him down be-

fore you and all his Purchase, and here I deliver him over to you if ye will but accept of him. 3. This Sacrament hath a peculiar Excellency and Dignity, in regard of the Excellent Ends of it particularly (to name no more) that great End of sealing the Covenant Bargain betwixt GOD and a Believer, *Rom.* 4. 11. For it not only sealeth that great Truth, that Christ is the Son of God and Saviour of the World. And not only sealeth that Truth, whosoever believes shall be saved; But it sealeth that practical and experimental Conclusion, I do believe in Christ Jesus, and therefore I shall be saved. O it being the Kings great Seal makes it an excellent Ordinance, even as Circumcision (*Rom.* 4. 11.) was a Seal *of the Righteousness of Faith*; so are the Sacraments now. And 4. The Dignity and worth of this Sacrament appears in its being a lively Representation of Heaven and the great Supper of the Lamb, *Rev.* 19. 9, 17. For *here is a gathering of the Saints*, *Psal.* 50. 5. *Let all my Saints be gathered together*, &c. Much resembling the General Assembly of the first-born and the 144 Thousand that stand upon Mount Zion with the Lamb And here in this Ordinance is *the King sitting at the Table* (*Cant.* 1. 12. *and the spices sending forth a smell*, much resembling the sitting *down with Abraham, Isaac and Jacob* (*Matth.* 8. 11.) *in the Kingdom of Heaven*. And your drinking of the fruit of the Vine here in this Ordinance is the first Fruits of his *drinking it new* (*Matth.* 26. 29) *in the Kingdom of his Father*.

II. Who are they that eat and drink or partake of the Sacrament *unworthily?* (1.) They that eat and drink *unpreparedly*, without taking some pains upon their heart before they come to the Table of the Lord, 1 *Chron.* 29, 18. *and prepare their heart unto thee*. This preparation of heart stands in 1. A communing with your own heart anent your State, anent your Actions, anent your Frame *&c.* *Psal.* 7. 4. It 2. Stands in a removing these mountains that are in Christ's way to you. *Isa.* 40. 3, 4. *Matth.* 3, 3. *prepare ye the way of the Lord*, &c. And 3. It stands in an inviting of Christ, to come over the mountains and level the rough places as he comes to the soul; So that when ye have done all ye can to prepare his way, he must prepare it to himself and make his own way straight, or come stately stepping and skipping over them all. *Cant.* 2, 17. Be *thou like a young Roe, and like a young hart upon the mountains of Bether*. 2. Such as eat and drink *ignorantly*, as in the end of this *v. not discerning the Lord's body*, they know not the nature of the Sacrament nor ends of it, they know

not themselves, they know not Christ Jesus whom to know is life eternal; they are so ignorant, they do no more but eats and drinks like a beast that goeth to its Fodder, or as they go to a Dinner or Supper with a Friend. O stupid and senseless wretch, knows thou not what thou art doing, and what is the advantage of doing right, and what is the hazard if thou do wrong. O it would be a puzling question to many of you, the next day at the Communion to inquire, Man, *what seek ye Joh.* 7: 38: *Woman whom seekest thou, Joh.* 20: 15: O how few can say as in *Mark* 16. 6. I *seek Jesus of Nazareth who was crucified.* O many have no more to say, but I seek only Bread and Wine, and your communion as ye say, but ye know not what Communion nor with whom, *&c*: 3: They eat and drink unworthily, that eat & drink *unbelievingly, for without faith it is impossible to please God,* (*Heb.* 11. 6:) and the just live by their faith; if ye can win to particular Applications of Faith, that ye may say, *My God* and *my Lord, Joh*: 20, 28: Ye may win to adherence to Christ, and leaning upon him. *Who is this cometh up from the wilderness,* (*Cant*: 5. 8:) *leaning upon her beloved*: And if ye cannot attain to adherence, ye may win to hungrings, thirstings, breathings, lookings, *&c*: *Psal*: 42: 1. 4; They eat and drink unworthily, that eat and drink *impenitently,* not mourning for their sin, for ye should come to this Sacrament, *looking to him whom ye have pierced; and mourning, Zach.* 12, 10: Ye are to mourn for sins against light, love, and Judgements; Sins against vows and engagements, sins that are predominant, and sins that are spiritual or Soul-sins, and sins committed since the last Communion, and even the sins of your many time unworthy communicating; O what a black Roll and Libel ye have to mourn for before the Lord at this Communion; come then with the tear in your eye for all your abominations. 5. They eat and drink unworthily, who eat and drink *fearlesly* or securely, its said *Jud*: *v*: 12: *They eat without fear*; So many secure souls eat the Lord's Supper without fear, they are not afraid of the sin of it, to be guilty of the body and blood of Christ is but a light thing to them: O horrid *Murther,* O we may cry upon many of you when we see you at the Table, O murther, murther, murther, they are not afraid of the plagues and Judgements that will come for such a sin, and they are not afraid of what they may prove after the Communion, some dreadful Apostate, Persecuter, Heretick or scandalous sinner. And 6: They who eat and drink *malevolently* with malice, or envy in their heart, against their Neighbour, even tho they have injured them, even they eat and drink

drink unworthily, I will give you but one scripture to prove this *Matth.* 5. 24, 25. *therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the altar, go thy way, first be reconciled to thy Brother, and then come and offer thy gift, and* v. 26. *agree with thine adversary quickly whiles thu art in the way with him lest at any time the adversary deliver the to the Judge, and the Judge deliver thee to the Officers, and thou be cast into prison, verily I say unto thee, thou shalt by no means come out thence till thou hast payed the uttermost farthing.* So then since this is a feast of love and Communion of the Saints, and since thou art enjoined to forgive else thou shalt not be forgiven, see ye seek reconciliation with your brother tho they should shun it, altho, they have injured you, and if ye have not access to this, see ye be able to say before the Lord that ye heartily forgive them, and that ye have no malice at them, or desire of revenge upon them; Yea, 7. They that partake *meritoriously*, as if we could bring any worth or merite of our own with us, and by partaking merit the Benefits of this Ordinance.

Doct. 2. *That the Sin of unworthy communicating is so great a Sin, and so provoking to God, that whoever are guilty of it, do eat and drink Damnation to themselves.* Consider upon this Doctrine from the Text these things.

(1.) Consider the punishment of this Sn as it is here expressed in the Text. *Damnation* the word κριμα in the Original signifies *Judgement*, and it hath reference, 1. To *temporal* Stroaks, 1 *Cor.* 11. 30. *For this cause many are weak and sickly among you, and many sleep.* O who knows but for this his hand is stretched out still against the Land, and our Deliverance goes not forward, and our Blood is so much shed, and we stand still in fear of the Enemy, both without and within among our selves. O who knows but the many Fevers and Fluxes, and new and scarce heard of Diseases are for this sin. And O who knows that the great Poverty and Losses that many of you sustain, flow from this sin. 2. It hath reference to the *spiritual* Judgments that are upon many of you. *Isa.* 6. 9. *Go make the heart of this people fat*, &c. The Lord for this may blast the Ordinances, and even this Communion, that they shall do you no good, but be the savour of Death unto Death to you, and the power of God to your Destruction: He may for this sin blast your Gifts, and take from you any Talent ye have. He may harden you that ye shall never have a sharp Conviction again; yea he may give you over to strong Delusions of Error, to gross Pro-

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phanity Security, Hypocrisie and Apostacie, and altho' ye may think light of these things, because they are not seen, because they are not felt, because they make no noise, and because they creep on insensiblie, yet they are more heavy Stroaks than if Fire and Sword were upon you, or than if this House should fall on you and crush you to pieces. And 3. It hath reference to *eternal* Damnation, if not speedily prevented, your unworthie communicating will damn you (except ye timouslie repent) as well as Drunkenness, Murther, Adultrie, Swearing, *&c.* O *generation of vipers* (*Mat.* 3. 7.) *who hath forwarned you to flee from the wrath to come.* O! I have and I do this day forewarn you: O! that's a dreadful word, *Mat.* 23. 33. *ye serpents, ye generation of Vipers, how can ye escape the Damnation of Hell?* O! it's inevitable, O! it's insupportable, O! it's near and sleeps not, and it's eternal, and shall never admit of ease or relief; and is this a light thing to you? and O! it's the Mediators vengeance!

II. Consider that this Damnation is said to be *eaten and drunken* by you that communicat unworthilie, which holds forth 1. The *Delight* and pleasure they take in the sin, as they do in eating and drinking, it goes well down with them without a host, as we say. *Isa.* 66. 3. O! sad man, that the thing that will ruine both Soul and Body should go so well down with thee, and that thou should go so willinglie and chearfullie (like a Malefactor to the Gallows) to thy own Damnation. 2. It holds furth in another respect their *unconcernment* in the Sin and Judgement, they are no more concerned in their going the high-way to Hell, than if they were eating and drinking and taking their Dinner or Supper. *Isa.* 1. 3. O sad to see you so unconcerned when you are posting to the pit. 3. It holds forth their *having a hand* in their own damnation, even as they put meat in their mouth, and carry drink to their head with their own hands, so with thy own hands thou takes the poison that kills thee. O *Israel thou hast* (*Hos.* 13, 9.) *destroyed thy self*, and *Psal.* 9, 16. *the sinners hands make the snares wherewith they are caught.* O Self-murtherer, O thou Damner of thy own soul what will come of thee. And 4. It holds out the deepness of the impression of the Judgement even as meat and drink turns to the substance of thy body; so this damnation (is in a manner) incorporated with you and sinks to thy heart and flesh, so that thou art all wrath and vengeance; even as thou art all sin, so shalt thou be all wrath and damnation, and thou shalt be a person of his wrath, as they are called the people of his wrath, *Isa.* 10. 6. *Jer.* 44. 12. O

terrible

terrible morsel, and O dreadful draught, to eat wrath and to drink down vengeance, O! but this will often thank you (as we say) and regurgitat upon you and be ill to digest: And alas! man it is but the brim of the cup thou gets here, the dregs of it (*Psal.* 75. 8. *Isa.* 51. 17, 22. are reserved for another World, where ye shall drink, (*Rev.* 14. 10.) Of the cup of the red wine of the Lords Wrath without mixture, even fire and brimstone, *&c.* this is the portion of thy cup.

III. Consider that they eat and Drink this bitter Morsel and draught *to themselves*, which imports, 1. That they themselves are in the greatest hazard both of Body and Soul, the loss of both is at the stake but the loss of the Body and what it may suffer is not so much, although it may both here and hereafter bear the blae Marks of unworthy Communicating, and these Feet that walk to it, these hands that lift it, that Mouth that eats it, and that Stomach that digests it, and these Bowels that it entereth into, shall be dreadfully tormented. Yet thy *own* Soul shall bear the saddest effects of this *communion wrath.* Mat. 16. 26. *What doth it profit a man tho he gain the whole World & loss his own Soul*, the Soul that God put in your own Body, the Soul that God intrusted to you, and the Soul that ye must give an account for one day. 2. It imports that by your unworthy communicating ye do not pollute the Ordinance to others, but only to your self, and altho it may grive your Ministers and others to see you unworthy Communicaters, yet the Ordinance is no worse of you to another, nor should they scar at the Ordinance for your cause, and because ye and the like of you are there; For *Tit.* 1. 15. to the pure all things are pure, as to the Unclean all things are Unclean. 3. It says ye have none to blame for your Damnation that ye incur this way but your selves, we desire to be free of your Blood, for we tell you your hazard, and forewarns you to fly from the Wrath to come; And I do now warn you (tho many of these who have most need of this be not here, and by their slighting of Sermons declare themselves unworthy Communicaters) that ye run not upon your own ruin by your unprepared ignorant, unbelieving, fearless, *&c.* partaking of the Communion. 4. It imports your serving Satans great design against your selves, ye (in a manner) give him little do, but does his Work for him, his great Design and Diligence is to devour you, but ye spare his pains, ye devour your selves: O how can ye so serve your Enemies design, and gratifie Satan against your selves. 5. It Imports the Lords some way putting it in a mans own choice to be saved

ſaved or be damned, *Deut.* 11. 26. *Behold I ſet before you this day Life & Death*, &c. For altho we have loſed all Free-will to that which is ſavingly good and of our ſelves can choice nothing but our own ruin and Deſtruction, yet that loſs of Free-will being our own default, and Gods power of enjoyning remaining, he may lay it home to our own Wills, wilt thou be made clean, wilt thou be ſaved or wilt thou be damned, wilt thou ſave thy ſelf by worthy partaking of the Communion, or wilt thou deſtroy thy ſelf by unworthy partaking, our being ſaved or being damned lyes much in our own choice as to the point of means, tho not as to the point of actual power. And 6. It imports that this thy deſtroying and damning of thy ſelf, will be a dreadful Aggravation of thy Torment in Hell, that thou haſt brought all this upon thy ſelf. O man were there none to deſtroy thee but thy wretched ſelf, O what cutting thoughts will this afford you in Hell, that ye have brought damnation on your ſelves.

Uſe. The great ſcope of this Doctrine is to terrifie you that ye be not unworthy Communicaters, but that ye labour to eat and drink worthily before and with the Lord; Which that ye may be helped to do I ſhall recommend theſe things to you before ye go to the Sacrament: 1. Commune with your own Heart at a convenient time and retired place, anent things as they ſtand betwixt God and you, *Pſal.* 4. 4. This is it which we call ſelf-examination or ſelf-trying or ſelf-ſearching and ſelf-judging. And is that which in the *v.* before the Text, is recommended in order to right communicating, *Let a man examine himſelf*, &c. And let the tryal be 1. Anent what Eſtate of Soul ye are in, whether ye be in a ſtate of meer nature or an Eſtate of Grace, whether ye be in the ſame Eſtate ye were born in, or if ye be renewed and born again, and whether ye be tranſlated from Darkneſs to marvellous Light. 2. Anent your Converſation, whether it be a prophane Converſation or a Godly Converſation, whether it be like the World or like the Goſpel, whether it be Carnal or Spiritual, and whether it be Earthly or Heavenly. And 3. Anent your Frame and Diſpoſition for a Communion; if Faith be on foot, if Love be on Wing, if Sorrow be deep, if Prayer be frequent and fervent, if Knowledge be diſtinct and operating, and if Meditation be ſweet and powerful. 2. Take a ſerious review of your former communicating unworthily, and mourn over it, that ye have broken your Vows made then, and ye are no better now nor an hair reformed ſince the laſt Communion: Are ye not as

ignorant many of you as ye were, as negligent in duty, as careleſs in attending Ordinances, &c. as ever ye were notwithſtanding of all your communicating, O! let this cut your heart, that your often communicating hath not made you better. 3. If ye would be worthy Communicaters, ye muſt have an high eſteem of Jeſus Chriſt, as the chief of ten thouſands, as the flower of heaven and earth. 1 Pet. 2. 7. *to you that believe he is precious*; ye muſt eſteem him in his *Perſon, as the expreſs image* (*Heb.* 1. 3.) *of his fathers perſon* and glory. Ye muſt eſteem him in his *Names*, which are ſo ſuited to thy condition, his name, *Iſa.* 9. 6. *is wonderful Counſeller, the everlaſting father, the prince of peace*, &c. But *what is his name* (*Prov.* 30. 4.) *or his Sons name, if thou canſt tell?* O! he is called Jeſus and Chriſt, which are as *Oyntment poured forth* (*Cant.* 1. 3.) *therefore the Virgins love thee*: ye muſt eſteem him in his *Natures*, being God, and ſo *able to ſave to the uttermoſt*, (*Heb.* 7. 25.) *all that come to the father by him.* As being man and ſo ſib to you, and ſympathizing with you, and near hand you; for he himſelf was *made partaker of fleſh and blood* (*Heb.* 2. 14.) *that he might*, &c. ye muſt eſteem him highly in his *Offices* being a *King* to ſubdue your rebellious heart, (*Zach.* 9. 9.) A *Prieſt* to ſatisfie Juſtice for you, (*Pſal.* 110. 4.) And a *Prophet* to teach you and guide your Feet in the way of peace, and tell you what you ſhould do to be ſaved. *Luke* 2. 78. And ye muſt eſteem him in his Intereſts of his Truth, his cauſe and people and ordinances. Then, 4. If ye would be worthy Communicaters ye muſt ſome way improve Chriſt Jeſus and have ſome degree of Faith towards him. As 1. Ye ought to ſtudy to win at a particular Application of him as your Lord and Saviour, and be able to ſay as *Thomas Joh.* 20. 28. *my God and my Lord*, and as the Spouſe in the *Cant.* 2. 16. *my beloved is mine, and I am his, he feedeth among the lillies.* 2. If ye cannot reach this (as indeed but few reach it) ye may ſee if ye can get leaning upon him, As *Cant.* 8. 5. Who is this that cometh up from the Wilderneſs leaning upon her beloved, ye may ſtay your ſelves upon him. *Iſa.* 26. 3. *Thou wilt keep him in perfect peace whoſe mind is ſtayed on thee.* And 3. If ye find ye cannot attain to this, yet ye may hunger and thirſt after him, *Pſal.* 42. 1. *As the hart panteth after the water brooks, ſo panteth my ſoul after thee O God*; my ſoul thirſteth for God, for the living God, when ſhall I come and appear before God, for it is ſuch whom he invites. *Iſa.* 55. 1, 2. *Ho every one that thirſteth come unto the Waters.* It's ſuch whom he welcomes and entertains and ſends not away empty. *Matth.* 5. 6. *Bleſſed are they that hunger and thirſt after*

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Righteouſneſs, for they ſhall be filled. And Pſal. 107. 9. *He filleth the hungry with good things, and he will ſatisfie the longing ſoul.* And in Pſal. 36. 8. *ye ſhall be filled with the fatneſs of his houſe,* &c. But 4. If ye can win no further, ye may look to him and give many a piercing and greedy look to him, *Iſa.* 45. 22. *look unto me and be ye ſaved all the ends of the earth, for I am God and there is none elſe.* And Pſal. 34. 5. *They looked to him and were enlightned, and their faces were not aſhamed:* 5. If ye would be worthy communicants, ye muſt enter into a perſonal covenant with God. *Pſal.* 50. 5. *Gather my Saints together unto me, thoſe that have made a covenant with me by ſacrifice;* 1. You you have made a covenant with God in Baptiſm, when your Fathers covenanted for you and in your name, and accepted of Chriſt at leaſt viſibly for themſelves and you, and reſigned you up to God; and now as at other times, ſo eſpecially at a Communion ye are bound to ratifie in your own perſon, what was then done for you by another. As alſo; 2. Ye are in covenant with God by a viſible external profeſſion of the Truth, and ſubjecting of your ſelves to Chriſt and to his Ordinances; for your very appearing here at thir Ordinances, is a viſible external covenanting with God. For as by the Lords giving you thir Ordinances, he ſays unto you, *I will be your God;* ſo ye by your attendance on them and ſubjection to them ſay, *And we will be thy people.* Yet this is not enough, for many that are thus in covenant with God, may and do go to Hell, for all are not *Iſrael* that are of *Iſrael.* And therefore; 3. There muſt be *perſonal* inward and Soul-covenanting with God, and this Communion is a fair opportunity for it, and I obteſt you not to let it go. Now this is done three ways; 1. *Secretly* or inwardly, when the Lord by his Spirit on thy Bed, or in the Fields, or when thou art walking or riding by the way, doth ſuggeſt into thy mind the offer of Chriſt, and thy engadgment to be his, thy ſoul then in thy inward thoughts cloſes with the offer, and thou reſigns thy ſelf up to him in a ſerious and ſuddain Ejaculation. (As *Pſal.* 27. 8.) *When thou ſaidſt ſeek ye my face, my heart ſaid unto thee, thy face Lord will I ſeek.* 2. Publickly *implicitly,* when the offer of Chriſt is made by a Meſſenger of Jeſus Chriſt in the preaching and Sacraments, thou in thy heart gives a hearty conſent to the offer, and in thy heart cleaves to it, and ſays *Amen, ſo be it;* let him be my God and I will be his ſervant, *Neh.* 8. 6. *and all the people ſaid Amen,* Jer. 11. 5: Even as I do this day in the Name of my great Lord and Maſter, make offer unto you of Chriſt Jeſus to be your Redeemer,

and are you not in this very minut saying in your heart, and if it were expedient ye would say it with your tongue, and speak it out, and say, content, Amen, he shall be my Lord, and I will be his servant, as the people said, *Josh.* 24. 18. Now this is a bargain and personal covenanting. But 3. This is done *explicitly* by word of mouth and personally being sisted before the Lord at a convenient time, and in a retired place and free of other diversions, and when the soul is in a frame for it, and when (as at this time) of a Communion) they have a call to it, and is warranted from these three Scriptures; the first is in *Isa.* 44. 5. *One shall say I am the Lords, and another shall call himself by the name of* Jacob, *and another shall subscribe with his hand unto the Lord, and surname himself by the name of* Israel. And in complyance with this Scripture some have had this personal Covenant written and subscribed beside them, and found among their Papers when they have been dead, which hath much comforted their surviving Relations. A second Scripture is in *Jer.* 3. 4. *Wilt thou not cry unto me my Father thou art the guide of my youth,* which says that the time of youth is fit for it. And a third Scripture is in *Zach.* 13. 9. *They shall say the Lord is my God,* and I will say it is my people, which hold out the Transaction and Covenant to be concluded in two words, The Lord is my God, And ye are my people. And therefore now at this occasion let me obtest you, by the mercies of God, *&c.* That ye retire your self before the Lord, and personally covenant with him in these or the like words. 'I do here declare before thee, that I am a 'sinful and miserable creature, and since thou makes offer to me of 'thy Son christ Jesus of whom I have had a good report in this Gos-'pel, I do here by word of mouth and in the sincerity of my heart 'declare, that I believe that Christ Jesus who was slain at *Jerusalem,* 'is the Son of God and the Saviour of the World, I do please that de-'vice of saving sinners by him, I do accept of him, close with him, 'and choose him and all that he is, and all that may follow him. And 'also do resign up and deliver my self over unto thee and all that I 'am or have, and that without reservation or intended Reversion. 'And I take Thee, thy holy Angels and all things about me Wit-'nesses, that I do accept of Christ Jesus with all the heart I have, and 'give up my self to him; and thus I have made a sure Covenant with 'him never to be forgotten, seriously begging (as I desire to be saved) 'that my corruptions may be subdued, my conversation may be holy 'and that I may cordially submit to all thy pleasure; and now I am

thine

'thine O Lord ſave me, and ſeal and confirm it to me at this Com-'munion. Now, now thou may ſay as *Pſal.* 16. 2. *my ſoul hath ſaid unto the Lord, thou art my Lord.* And if thou do this ſincerely, as God will ratifie it in his Word, and as he will ſeal it in the Sacrament, ſo will he ratifie it in Heaven, and there will be joy in Heaven that hour thou doeſt it. And 6. If ye would not eat and drink unworthily, but be worthy Communicants, you muſt vow and promiſe as againſt all ſin, ſo in a ſpecial way againſt your predominant ſin, the ſin that eaſily beſets you, the ſin that is ſib to you as your right hand & right eye, and the ſin that diverts you from and diſturbs you in your religious Duties; for this is the great mountain in Chriſts way to your Soul, this is the Idol of jealouſie, and this will marr the profit of your communicating. And therefore vow and promiſe againſt it, and declare that it ſhall never be ſo welcome after this.

I come now to the 3*d.* Branch of the Text in theſe words. *Not decerning the Lords Body.* In which words we have theſe things; 1. An inſinuation of the preſence of the Lords Body in the Sacrament. 2. The ſin of many that they do not *diſcern* it. And 3. The Duty of all worthy Communicants is to diſcern the Lords Body in the Sacrament. Altho I might have theſe three diſtinct Doctrines from the words, yet for brevities cauſe I ſhall roll them all together in this one Doctrine, being in order.

Doct. 3. *That as Chriſts Body is ſome way preſent in the Sacrament of his Supper; ſo it is the duty of all that partake of it to diſcern rightly that Preſence of Chriſt: And it is their ſin, and renders them unworthy Communicants, not to diſcern Chriſts Preſence in the Sacrament.*

This Doctrine hath three Branches, which I ſhall ſpeak to in their order, very briefly;

I. *Branch,* That Chriſt Jeſus and his Body is ſome way preſent and diſcernable in the Sacrament of his Supper; and this I will ſhow and explain to you, 1. *Negatively,* how he is not preſent; As 1. He is not preſent *corporally* or carnally, as if the Elements of Bread and Wine were changed into his Body and Blood, either by *Tranſubſtantiation* as the Papiſts, or by *Conſubſtantiation* as the Lutherans affirm. 1. This Doctrine is contrary to Scripture, his Body being to remain in Heaven till the Day of Judgment, as *Acts* 3. 21. *whom the Heavens muſt receive until the times of the reſtitution of all things*; and the Scripture calls the Elements, even after conſecration, Bread and Wine; as in 1 *Cor.* 11. 26. *As often as ye eat this bread,* and *v.* 27. *Whoſoever ſhall eat this*

bread. 2. This Doctrine is also contrary to Reason, for if the bread in this Sacrament were turned into the real Body of Christ, then either there are so many bodies of Christ, as there are pieces of bread in all Sacraments, or else they are all one and the same body, both which are absurd. The 1. It can not be so many Bodies of Christ as there are pieces of bread, because then Christ would be a Man or Monster (withal reverence to express it so) with Thousands yea Millions of Bodies. Not the 2. That all these pieces are all one and the same Body; for this would not only make Christs Body to be both visible and invisible, visible in the Sacrament, and invisible in Heaven; but also would make one and the same Body of Christ present in divers places at one and the same time, to wit, in Heaven, and divers places in the Earth, which is contrary to all reason, and an absurd contradiction; and is as much as to say, *It is where it is not, and it is not where it is*; for if Christs Body be in Heaven, it is not in the Sacrament; and if it be in the Sacrament, it is not in Heaven. And 3. This Doctrine is likewise contrary to sense (as well as reason) which cannot easily be deceived where there is no impediment, and where there is a right mids; for the quantity of Bread and Wine remaineth, the figure and shape remaineth, and the colour, taste, smell, *&c.* abideth; but when our Saviour turned Water into Wine, as the Water lost its substance by the change, so did it lose its accidents of colour, taste, smell, *&c.* But by this opinion contrary to all Philosophie, we have accidents without a subject, white, and nothing white, red, and nothing red; or if it be said, that the Body of Christ is clothed with these accidents, we see, and taste, and smell; this is blasphemous to say, that Christs Body is of the same figure, taste, and colour with the Bread and Wine, it would make his blessed and glorified Body ill-favoured, ill-shapen, and hugely debase his glorious Body. 2. Christ is not present in the Sacrament *Sacrificially*, or in it Christ is not offered up to his Father, by a real Sacrifice made for the Remission of sins for the quick or the dead, for this Sacrifice (as in *Heb.* 9. 28.) was once offered up for all, never again to be repeated. And so the sacrifice of the Mass made by Papists as an offering to God, is most abominable Idolatry, and injurious to Christs only and once offered up Sacrifice. And 3. Christ is not present in the Sacrament by any *local mutation* of his Body brought out of Heanen to us, for (as I said) the Heavens must contain him till he come again the second time. But 2. I will shew you *positively* how Christ is present in the Sacrament;

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As 1. He is present in the Sacrament *Sacramentally or Representatively*, as his Body and Blood broken and shed, is thereby in a lively manner Represented and held forth, altho all the Ordinances and particularly Baptism, holds him out representatively or commemoratively; yet this Sacrament doth it in a most lively manner, *v.* 24. *Do this in remembrance of me*, Christs Presence is in the Sacrament, 2. *Spiritually*, and yet *really* to our spiritual Senses, our sanctified Understandings, which considers Christs Body broken and his Blood shed for us, so that our inlightned minds discerns him spiritually, and yet really present in that Ordinance. Your saving light *beholds him* (*as Gal.* 3. 1.) *crucified before your eyes.* 3. Christ is present in this Ordinance of his Supper *Objectively*, as the great Object of our Faith, for Faith being in exercise discerns Christ there and feeds upon him, Faith can look and go through the Elements and find out Christ, as the Patriarchs found him out in the Types and Figures, as in the Scape-goat, in the Lamb slain at the Passover, *&c.* And as Believers discern and find him out in the Word and Promises, so Faith is so quick sighted, as to discern him in the Elements of Bread and Wine in this Ordinance. 4. Christ is present in this Ordinance *powerfully* or effectually, that is, by his Presence and Blessing in it, making it effectual to carry on that marriage union and communion betwixt him and a Believer, closely joyning them to himself as one Spirit, even as the Bread and Wine unites with our bodies, so we are united to Christ in as real tho spiritual a way, 1 *Cor.* 6. 17. *He that is joyned to the Lord is one Spirit*; and a sweet communion follows this union, the *King hath brought me* (*Cant.* 1. 4.) *to the chambers*; Now he comes in and sups with them and they with him, *&c.* 5. Christ is present in the Sacrament *confirmatively*, or sealingly, as he doth thereby confirm and seal the Covenant betwixt Believers and him, and ratifies the bargain, by appending this his Great Seal to it, confirming all the Promises to be yours, and solemnly before Witnesses sealing your charter of free Grace. And 6. Christ is present in the Sacrament *Personally* tho still in a spiritual way, as he is in other Ordinances, but in a special way in this exhibiting, yea, actually bestowing himself upon Believers, and giving over himself to them, saying, *Take me, receive me, accept of me*, for here I give my self over to you as really as ye get that Bread and Wine, so really give I my self to you, if ye will but take me as really by Faith as ye take that Bread and Wine. As in *Hos.* 3---3. *So will I also be for thee.* I add, Christ is present in this Sacrament *comfortably*,

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to comfort them that are caſten down, for it ſayes, here is my Body broken for the conſolation of poor dejected ſinners, *Iſa.* 61. 2. *To comfort all that mourn in Zion*, and ſo it is a *Love-token* of a kind Husband in his abſence, till they meet.

II. *Branch* of the Doctrine is, That it is the Duty of all that do communicat, to diſcern Chriſt in the Ordinance; where I will ſhew you, (1.) What it is to diſcern his Preſence, which is 1. To have diſtinct thoughts of Jeſus Chriſt, how and why he is preſent there, even as ſuffering, dying, and making over himſelf to Believers, and that ye may accept of him, and have ſtrong conſolation in him, and may have ſpiritual Nouriſhment from him. 2. It is to put a difference betwixt this Sacrament and other Things, and other Ordinances, and the other ſacrament. Ye muſt difference this Bread and Wine from common bread and wine, after it is ſeparated to the holy uſe by the Word and Prayer; ye muſt difference it from the Word and Covenant, yet ſtill as being the ſeal of the covenant, even as the ſeal differs from the charter: and ye muſt difference it from the other Sacrament of Baptiſm, which is the initiating Sacrament, but this is the confirming Sacrament. 3. It is to have a high eſteem of this Ordinance, and of Jeſus Chriſt in it, and of his Death; to you that believe 1 *Pet.* 2. 7. he is precious. O know where ye are, and before whom ye are, even before a great King, the Glory of Heaven and Earth. 4. It is to diſcern the right End and Uſe of this Sacrament and his Preſence in it, that it is appointed to afford me ſweet Meditations of his Death, to confirm me that I have an intereſt in him, and to repreſent Heaven and the communion above to me. And 5. It is to diſcern the vertue and efficacy of Chriſts Death for taking away of ſin: for influencing to Holineſs and Mortification, and to give victory over the World, Devils, Sin, Hell, and Death. Yea, 6. It is to diſcover ſo much of Chriſts worth and excellency, and have ſuch clearneſs of your intereſt in him as to rejoyce in him, make your boaſt of him, and think that ye are well come to and gotten a great Prize, and a rich Jewel, and a choice Pearl. Then (2.) I will ſhew you why this is your Duty; 1. Becauſe God hath commanded it. 2. Becauſe without it the Lord loſes his Glory by your unworthy communicating. 3. The End of the Sacrament is not attained without this. And 4. Ye will loſe much comfort and benefit by the Ordinance, if ye ſlight this Duty.

III. *Branch* of the Doctrine which is this. That as it is a common

ſo it is a provoking ſin, not to diſcern the Lords Body in the Sacrament, And does very much unfit people for the Lords Supper, for their not diſcerning the Lords Body is given as the great cauſe and ground, of their eating and drinking unworthily. Here only,

Conſider what this ſin is of not diſcerning the Lords Body, and conſequently of unworthie communicating; 1. It is a viſible affront to God the Father, to Jeſus Chriſt, and to the Holy Spirit, not to take up Chriſts Preſence in the Sacrament, I ſay, it is an affront to God, in deſpiſing the greateſt Gift he could give to the world, even his own Son. O to deſpiſe a Gift, and ſuch a Gift, and a Gift from ſuch a Perſon, and a Gift ſo ſeaſonably given; O what a deſperate affront and diſhonour is that to God who gave it; it is an affront to Jeſus Chriſt, who diſcovers himſelf in his Love, in his Death, and in his Actings for ſinners, and yet they will not diſcern or look intently upon it, but are unconcerned in all this he hath done or ſuffered. And it is an affront to the Eternal Spirit, who is ready to help you, to apply the Remedy, and to witneſs with your ſpirits, that ye have done ſo. And think ye this a ſmall ſin to affront, and pour contempt upon the whole Trinity; a great Man would not bear the Affronts ye give to God. 2. It is a ſin againſt the Remedy of ſin, God hath ſet forth Chriſt Jeſus to be a Propitiation and a Sacrifice for ſin, and ye will undervalue that Sacrifice in the moſt powerful Repreſentation and offer of it; O what ſacrifice for that ſin, which deſpiſeth the only Sacrifice for ſin; is it not as much as if thou had ſaid, I will have no ſhare in Chriſts Death. 3. It is a murthering ſin, and contrary to that command, Thou ſhalt not murther; it is a body-murthering ſin, for this cauſe many are weak and ſick among you, and many ſleep; it is a Church-murthering ſin, for it the Lord threatens to give us a Bill of Divorce; it is a Soul-murthering ſin, many eat and drink their own Damnation; it is a Relation-murthering ſin, for your children and Wives, and Husbands bears the ſad marks of your unworthy communicating; and which is worſt of all, it is a Chriſt-murthering ſin, for it makes you guilty of the Body and Blood of Jeſus Chriſt, as in the *v.* before the Text, it makes thee as guilty as if thou had driven the nails thorow his Feet and Hands with thine own hand, and as if thou had pierced his ſide with the ſpear. 4. It is a ſin againſt former Vows and Reſolutions at Communions, and other times; O did thou not vow and reſolve at the laſt communion, that if ever you had another ye ſhould improve it better,

and ye are ordinarily so at every communion; O how many Vows and Promises to God hast thou made which thou never payed, wo, wo to many for breach of vows at communions. And 5. It is a sin with many terrible Aggravations, the great solemnity of the Ordinance, the graciousness of Christs Presence in it, and the rich blessings that are exhibit in it, make the despising of it the more hainous. Yea, 6. It is a sin that renders Persons Salvation most difficult, and makes them worse than they were. O dreadful! many are the worse of Communions, and their Salvation more difficult, and they seven times more a child of the Devil; O how so? I tell you how, Satan goes out of you as out of that man, *Matth.* 12. 45. For eight or ten days before and after a communion, and then he returns with seven worse Devils than before.

Use, The great use and improvement of this Truth is, that ye may study to discern the Lords body, and not be guiltie of this sin which is so provoking to God and hurtful to your self, in not discerning the Lords Body. And that I may help you in this, I will further recommend these things unto you; 1. That ye would labour to discern your selves, your own heart, and state, and way, for unless ye discern and take up this rightly, ye will never discern the Lords Bodie in the Sacrament. I say, 1. Ye are to know your own *heart*, that it is vain, proud, deceitful, unclean, hypocritical, *&c.* for he that thinks his heart good is deceived, and will never be a right communicant; and *Solomon* says, Prov. 10. 20. *The heart of the wicked is little worth*, and Prov. 28. 26. *He that trusteth in his own heart is a fool*, and yet some of you are that ignorant of your own hearts, that ye will say to us, ye have a good heart to God: O is an ignorant heart a good heart? is an unbelieving heart a good heart? and is a proud vain heart a good heart? know ye not that *the heart* Jer. 17: 9: *is deceitful above all things*, and desperately wicked; and that the Lord who knows the heart hath said, *Gen*: 6: 5: *That the imaginations of the thoughts of the heart are evil, and only evil continually.* There is no dealing with you, and will ye never get good of this Ordinance till ye be out of this Delusion, that your heart is good. 2. Ye must know your *state*, that ye are yet in nature, and in the gall of bitterness and bond of iniquitie, *Acts* 8: 23: O desperat-like and damnable-like estate 3. Ye must know your *walk*, not to be like the Gospel, but like the prophane world, walking after the Flesh and not after the Spirit; *Who can bring a clean thing out of an unclean*, (Job 14: 4:) *no not one*, and

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who can gather (Matth: 7: 16:) *grapes of thorns, or figs of thistles.* And 4. Ye must know your *wants* and necessities, that ye are poor and needy, blind, and miserable, and naked, *Rev.* 3. 18. *But thou art poor and miserable,* &c. This ye must know else ye are not fit Guests for Christ, and will never have a particular errand to Christ, to make you up out of his fulness. 2. Ye must discern this Ordinance in the Nature of it, in the Dignity and Excellency of it, and in the Ends and Use of it, and how it effectuates this end. I say, 1. Ye must discern this Ordinance of the communion in the *Nature* of it; The Nature and Substance of this Sacrament, is Christ Jesus himself, who tho he be not bodily present in it, yet is spiritually, really, and representatively in it, for it is not an emptie bare sign, but the Bread is his *B*ody, and the Wine is his Blood in a spiritual way; for if there be a presence of him in the Word, which by his Spirit he makes discernable to the right hearer of it, there is in a special way a presence of himself in the Sacrament, which the right discerner will find. 2. Ye must discern this Ordinance in the *Dignity* and Excellency of it, for it is a Pearl and Jewel that is not to *be cast* (Matth. 7: 9.) *before the Swine* of this World, and we dare not for our Souls and the love we have to yours, throw these precious Things to the Dogs and Swine if we know them. 3. Ye must know and discern the end and use of this Sacrament for which God hath appointed it, it serves for manifesting his love in his Death, and therefore your eyes should be open to look upon this Token (as kind Wives do to their Husbands Tokens in their absence) which he hath left behind him to you; it serves for instructing you in the Truth of his Promises and Covenant, that ye may with comfort and freedom apply them, and enter in or renew that Covenant. And it serves for ratifying and confirming and sealeing of the Covenant, and your interest in it; and unless ye know this ye but put us to seal a blank or a lie. And 4. Ye are to discern and know *how this Ordinance effectuates these ends,* which is not only by Christs exhibiting or manifesting himself in the Ordinance, but by really and actually bestowing and giving over himself to the worthy Receiver, and thereby uniting himself unto them in a Marriage Union and sweet Communion, and that in a very *particular* way, that ye may say, who loved *me,* and gave himself for *me.* And *God hath made with me* (2 Sam. 23. 5.) *an everlasting covenant well ordered,* &c. 3. Ye must know and discern what should be your carriage in referrence to this Ordinance; which is, 1. Solemnly to commemorat his

Death, and his love in dying, and his dying for thee, and to have our Meditation fixed on those three, while we are about that Ordinance. 2. Cordially to receive him offered in the Word and Sacrament, *John* 1. 12: *To as many as received him, he gave power to become the Sons of God.* Ye are when ye receive the Elements in your hand, presently also to receive Christ, and say now, as sure as I receive this Bread, as sure do I receive Christ and all his Purchase. And 3. To set your seal to this, that he is the Son of God, that he is the Saviour of the World of the Elect, and that he is *my* Saviour, these things I do attest and could swear them before the Lord. 4. To give your self to him, for as we receive him (as it were) with one hand, so we must also give away our selves with the other, 2 *Cor.* 8. 5. *They gave themselves first unto God*; and so (in a manner) making a blessed exchange, taking a sweet Saviour and precious Redeemer, and giving a vile ugly Sinner, by which we receive infinitely more than we give. And 4. If ye would rightly discern the Lords Bodie and be worthie Communicants, ye must take heed to and know the right way and manner of doing these four things mentioned; As 1. Ye must do them *distinctly* without confusion (an ordinarie evil at such times) as much as is possible, and labour to be clear and distinct in thy receiving of Christ in thy Resignation of thy self unto him, 2 *Cor.* 7. 11. for there may come clouds after a refreshing rain, and there may be mists enough upon it afterwards; and therefore labour to be clear now. 2. Do these things with a *holy fear* and jealousie over thy own heart, lest thou be homlier than thou art welcome, *blessed is the man* (Prov. 29. 14.) *that feareth always*; fear then, lest thou mistake or miscarrie, for thou art about a great work, thou art before a great King, thou hast a deceitful Heart, many are deceived, and it is both common and easie to be deceived. 3. Do these things *deliberatly* and composedlie, weighing the good and advantage of your doing so upon the one hand, or in the one ballance, and the outward evil that may attend or follow upon it on the other hand, and in the other ballance, and then chooſing that which is preferable, laying as *Psal.* 73. 25. *Whom have I in heaven but thee, and there is none in earth that I desire besides thee.* For this, as it is a business of great concernment, even of everlasting and Soul-concernment, so it may be brought upon debate again by thy unbelieving heart, and by Satan; yea, a rash and indeliberat acting in this, will not be easily retreated and recalled.

Now from all this which I have spoken on this Text, I shall take occasion

caſion to ſhow you what is a promiſing *Frame* for a Communion, that if ye be in it ye ſhal not eat & drink unworthilie, nor incurr the hazard of Damnation, nor be guiltie of the ſin of not diſcerning the Lords Bodie, or of being guiltie of his Body and Blood. As 1. Let your frame be but ſuch as it would be, if ye were to Dine or Sup with ſome great Prince or King on Earth, O what care would there be in that caſe how to dreſs your ſelf, how to carrie and what to ſpeak. Ye know what *Solomon* ſaith in this caſe, *Prov.* 23. 1, 2. When thou ſitteſt to eat with a Ruler, conſider diligently what is before thee, and put a knife to thy Throat, if thou be a man given to appetite; And are ye not to Feaſt with the King of kings and Lord of lords, and O what a frame ſhould you be in, *Cant.* 1. 12. *The King ſitteth at the Table*, &c. 2. You are to ſtudy to be in ſuch a frame as if ye were perſonally and viſibly to be Married to Jeſus Chriſt the next Lords day. If ye were to be Married eſpecially to ſome great Kings Son, O what care would ye have to be ſuteablie adorned, and what preparation for it. Now the Communion is the Marriage-feaſt of the Kings Son, *Mat.* 22. 4. —*And all things are ready, come unto the Marriage.* And labour to be in as good a frame as if ye were viſibly and perſonallie to take him by the Hand on the Marriage-day that is ſet, even the next Lords day and the following. 3. Studie to be in ſuch a frame as ye would choice to be in when ye are dying, and going to render up your Spirit unto God who gave it; As if ye were going to leave all earthlie things and were putting your houſe in order, and going to turn you to the Wall (as in *Iſa.* 38. 1, 2.) and give up the Ghoſt. O what a frame would ye wiſh to be in then! O ſtudie to be in that frame now as if ye were going to make your Teſtament and give up the Ghoſt, and taking leave of all your Relations. 4. Labour to be in ſuch a frame as if the Day of Judgment were the Communion-day, O what a good frame would thou deſire to be found in that day, if the voice of the Archangel were ſounding (*Mat.* 24. 31.) and the laſt Trumpet of God, how would thou throw away thy work and things of the World, how would thou howl and mourn for thy ſins, and how would thou crie for Mercie, *&c.* O then ſtudie to be in ſuch a frame as ye would deſire to be found in at that day; for the Text tells you there is a ſentence even at the Communion to paſs on you, either of eating and drinking Damnation or Salvation; O labour to be in ſuch a frame that the ſentence may not be againſt you, but in your favours, 5. Labour to be in ſuch a frame as thou would deſire to be

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in if thou were entring Heaven, and going in at the gates of the New *Jerusalem*, I am sure thou would not desire to enter Heaven with the World in thy Arms, with thy sins and idols in thy heart and on thy back, but would leave these behind thee, for there entreth no unclean thing there, *&c.* 6. Labour to be in such a frame as becomes so excellent an Ordinance, where the Presence, the Love, the Death, the condescendence of Christ doth so eminently shine; O meet his Love with love, O meet his Death with Faith in it, O meet his Condescendence with Admiration, *&c.* 7. Labour to be in such a frame as becomes the state and condition of a poor miserable and needie Sinner, who hath a load of Sin and Wrath on their back, who have many wants and necessities of Soul, and who have many crosses and afflictions wrestling with. And 8. Labour to be in such a frame as these should be in, that have abused many Communions, broken many Engadgments and Vows made at them, abused manie Enjoyments received at them, and have gotten manie rebukes for mis-improving of them. Yea, 9. Labour to be in such a frame as those should be in, that may never see another Communion.

The second Preparation Sermon before the Communion:

ON

JOHN 5.—6.

——Wilt thou be made whole.

THir solemn Ordinances are Means both of discovering Soul-diseases, and perfecting cures; And that I may according to my measure serve these ends, I have chosen this short but substantial Text, *Wilt thou be made whole?* For Christ Jesus being moved with compassion towards a certain man (no otherwise known to us or described here, than by his miserie and Christs Mercie) who with a thirtie eight years old Infirmitie had lien long at the pool of *Bethesda*

esda (or as the words signifies, *the house of mercy*) a Water which at the troubling or moving of it by an Angel, was endued with a miraculous vertue of healing some persons of whatsoever disease they had; Christs Bowels of compassion (I say) being moved towards this man in such a hopeless and helpless case, he takes the business of his cure in hand himself, and sets it on foot by this important Question, wilt thou be made whole? Which Christ doth not propose as doubting of his willingness to be made whole; for what sick man is not willing to be made whole, and he had come to the pool for that end.

But this Question by Christ to this man, imports these things as clear grounds of Doctrines pertinent for this occasion. As (1.) By this Question Christ putteth the man to a serious Reflection upon his miserie, made up of sad infirmitie, helplesness and disappointment in the use of means. (2.) By the Question Christ suggests and insinuats to him, a possibilitie of his help and cure, his coming off and not leaning only to that extraordinarie mean of the pool, and directing him to Christ himself, as more able and willing to cure him; all which might easilie offer to him, upon hearing the Question proposed to him. (3.) By this Question Christ discovers a necessity of his being cured else he will die, wakens and stirrs up in the man desires and exercise of heart in order to his own cure, and revives and sets the business of his cure a work, after many essayes, delays, and disappointments. (4.) By this Question Christ not only vindicats himself of his miserie and death, if he shall continue in the case he is in, but also layes the matter of his cure and safetie to his own door, by putting it home to his conscience, if he had a mind to be whole or not. And (5.) This Question and the mans Answer there to Christ makes an occasion of healing the man effectuallie; letting him see that he could do as much by a word speaking, as the Waters moved by the Angel could do: And that both the man himself and other Spectators might see, that the cure was effectuallie wrought, on all which accounts he saith, Wilt thou be made whole?

I shall from these things imported in the Question, deduce so manie useful Doctrines, following,

Doct. 1. *That Christ ordinarly brings those, on whom he hath a design and purpose of Love, to the serious sight and sense of and reflection upon their sad and miserable distressed estate by nature, and in themselves,* Levit. 13. 45. Luke 18. 13.

In opening up of this Doctrine; I shall, 1. Give you a view of this miserable

miserable and distressed condition men are in by nature. 2. What are these serious Reflections upon this condition that Christ brings persons to, upon whom he hath a design of Love. 3. By what means he brings them to these serious Thoughts and Reflections 4. What way this serves his design and purpose of Love to them. 5. The use,

1. I shall give you a glance or view of this sad and deplorable, diseased, and miserable condition that persons are in by nature, not sticking to the Metaphor of sickness or infirmitie which this man was under only, but discovering it in the general Notion of it. As (1.) It is a *Sin-sickness*, a natural, dangerous, and deadlie disease overspreading Soul and Bodie; O a Sinner is naturallie a pitiful object lying dying in its blood, wounded with Sin and Wrath, *Ezek.* 16. 3, 4, 5. Sin is a sore disease, *Isa.* 1. 6. *From the sole of the foot unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores*: and as v.---5. *the whole head is sick, the whole heart is faint.* And wrath and the curse give a dangerous wound, and makes the man like him in *Luke* 10: 30: who fell among Thieves who wounded him, and left him half dead. (2.) It is (as here) *sickness and misery unnamed*, either as being inexpressible, a mysterie of iniquity and inexpressible a depth of Sin, *the heart*, Jer. 17:9. *desperately wicked, who can know it*, or some shameful predomining in it that cannot be told without blushing, neither named by *John* the man himself, or by Christ: O how shameful are thy Ills, and how great is the shame of thy Nakedness! So that you may say as *Jer.* 3. *last* v. *we ly down in our shame, and our confusion covereth us, for we have sinned against the Lord our God.* So that as the poor Publican (*Luke* 18. 13.) we cannot look up to Heaven. And O what a scattering would it make in our Assemblies, if that which is open and naked before him, were known to one another of us. Or as being a complication of many Diseases and Infirmities, and so cannot be easily named or particularized, this and the other thing, and the 100 and 1000 things ails thee, *Psal.* 19: 12: *Who can understand his errours? cleanse thou me from secret sins.* (3.) It is *a disease continued and lyen long on*, thirty eight Years in the Devils bonds, a Birth-born disease as old as thy self, *Psal.* 51: 5: *in sin was I shapen, and in iniquity did my mother conceive me*, a Disease that hath given a rebate to manie Means, as that Womans case, *Mark* 5: 25, 26: *a certain woman which had an issue of blood twelve years, and had suffered many things of many Physicians, and had spent all that she had, and was nothing bettered.* (4.) *A disease wherein Satan hath a great hend*, as he had in manie of those whom

whom Christ healed, for he is said, *Acts* 10: 38: *to go about healing them who were oppressed by the Devil!* Now the Devils hand is in this natural disease and condition: 1. By his having them judicially delivered up to his hand by God, *Psal.* 109: 6: 1 *Tim.* 1: 20: 2. By working mightily in them, stirring their corrupt Humours and Inclinations, *Ephes:* 2: 2: And 3. By holding and detaining them in that miserable and distressed condition, *Luke* 11. 21. when a strong man armed keepeth his Palace, his goods are in peace; Yea, and 4. Does what he can to hinder their cure and relief, by plucking up the Seed of the Word sown upon them, *Matt.* 13: 4: And when he sowed, some Seeds fell by the way side, and the fowls came and devoured them up. By giving an ill report of Christ, that he is a hard Master, (*Mat.* 25: 24;) that reaps where he did not sow, *&c.* And by keeping them from closing with him, feeding them in and prompting them to their unbelieving Objections against closing with Christ. And 5. It is in a word a *Godless, Christless, Graceless, hopeless and desperat like condition;* all which ye have in *Eph:* 2: 12: That at that time ye were without Christ, being aliens from the common wealth of Israel, strangers to the Covenants of Promise, having no hope, and without God in the World.

II. What are these serious Thoughts and Reflections which Christ brings these to, on whom he hath a design and purpose of Love. Answ. (1.) He brings them to *sad and heavy thoughts* of their state and condition, upon the account of the loathsomness and vileness of it, being represented in Scripture by the loathsomest things in nature, as Leprosie, Dung, *&c.* For 1. Who can look on this natural estate and not loath it; and hang but their head above this pudle and their heart not fail them and cast at it, *Psal.* 40:-12: *my sins are more than the hairs of my head, therefore my heart faileth me.* 2. Who can view it and not loath and abhor *themselves,* being so defiled and contaminat, as in *Ezek:* 36: 31: *Then shall ye remember your own evil ways, and shall loath your selves in your own sight, for your iniquities and your abominations.* And 3. What heart can consider this estate, and not be filled with *indignation,* and holy revenge at themselves, 2 *Cor.* 7: 11: *Behold what revenge, and what indignation.* (2.) He brings them to *terrible and alarming thoughts* of this their natural estate, by representing it to them as *dangerous* and *damnable,* and makes them a very *Magor Misabib,* (Jer: 20: 3:) *Fear and terrour round about;* as that man *Acts* 16: 29: who came in trembling, and fell down before *Paul* and

Silas; For 1: Now the man sees and reads his own name in the curse and threatning, Gal: 3: 10: *cursed is every one*, &c. which formerly he put by; and all the threatnings of Law and Gospel speak to him in the language of *Nathan* to *David*, 2 *Sam*: 12: 7: *Thou art the man*; so that when he reads or hears the Threatning, he reads and hears his own Doom, and finds the pain and smart of it in his own bowels, and the Threatnings stick as Arrows and Death in his conscience, and he goeth up and down crying *I am wounded*, *I am condemned both by Law and Gospel*; O these words wound him sore, yea slay him, *Psal*: 11: 17: *The wicked shall be turned into hell, and all they that forget God*, and that in Mark 16: 16: *He that believes not shall be damned*: 2. Now he feels the weight of that Wrath, which formerly he made but light of. *O heavy wrath!* And if these sparks in his bosom be so intollerable, will he not crie out as *Isa*. 33: 14. *Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?* If his Anger when kindled but a little, be so heavie and hot, O what will Wrath to the uttermost be? And 3. Now tho formerly he puts the evil day far away, he begins to apprehend the *nearness* of this Wrath, & sees it coming upon him with a swift foot, or as a Thief in the night, *Rev*. 3: 3: *O it is a flying Roll*; *Zach*. 5. 1, 2. And it may be upon me ere I sleep, and surprize me before ever I get fled from it, or make peace with God. And (3.) The Lord brings those on whom he hath a purpose of Love, to *anxious and disquieting thoughts anent their* natural estate, by representing it as *desperat-like*; O it matters not how loathsome or dangerous it were, if there were hope of it, or help for it, but alace (saith he) refuge faileth me on every hand, my wound is incurable; and thus the man complains, as *Psal*. 31. 22. *I am cut off before thine eyes*, and as *Lam*: 3: 53, 55. They have cut off my life in the Dungeon, and they have cast a stone upon me; For 1. All refuges of Lies to which he inclined and used to flee are swept away, *Isa*. 28. 17: The presumptuous Faith, the menstruous Righteousness, the false Peace, and vain Hopes, are all cut off as a Spiders web, tho these formerly supported him, yet now they are broken Reeds, and Physicians of no value. 2. His case seems to give a rebate (as this mans) to all ordinarie Means that help others, *Job* 21. 15. For 1. The man goes to Ordinances, to see if God will speak peace to him, but there the Lord sheweth himself terrible unto him, and thundereth from the Preaching, as from Mount *Sinai*. 2. He essay's to pray, and cry out of these depths to God, but no answer,

but

but by terrible things in Righteousness, and that meets him in the face like a flash of Hell, *Job.* 9. 31. *God heareth not Sinners,* and that *Psal.* 66: 18. *If I regard iniquity in my heart, God will not hear me.* 3. He essayeth to meddle with Promises to seek relief from them, but instantly he meets with that word, *Psal.* 50: 16. *What hast thou to do to take my covenant in thy mouth, since thou hatest to be reformed.* 4. He ventures it may be to go to the Communion; and then he comes away with a dreadful challenge, of being guiltie of the Body and Blood of Jesus Christ. And 3. The man in this case, is not only no better of Means, but in some respect the worse; For 1. Not only is the result of using them, as *Psal.* 13: 2. *sorrow of heart daily.* But also, 2. The heart kicks and spurns at Means, and the more clear and powerful they are, the more corruption is inraged, *Rom.* 7: 8. and works all manner of concupiscence; O what a desperat-like case is this, when, &c

III. What way doth Christ bring persons to these Thoughts serious & Reflections upon their natural and vile estate? Answer, (1.) The Lord bringeth People to these serious Thoughts and Reflections upon their vile and natural estate, by *the ministry of the Law, Read, Preached,* or strongly impressed upon the mind, according to and by what is read and heard; this is the ordinarie way, and is called in *Rom.* 7: 9: The coming of the commandment; for (saith the Apostle) *when the commandment came Sin revived, and I died.* For, 1. This discovers a man to himself as in a Glass, *Jam.* 1: 23. And charges him hard with guilt, and from the discovery of one sin to another, lets him see that he is a debtor to the whole Law, (*Gal.* 5: 3:) whereas formerly he was ready to say as *Mat.* 19: 20. All these things have I kept from my youth up. 2. Christ casteth in some particular word like a Fire-ball, that sets the conscience on fire, and which as an Arrow or Dart sticks fast in the Soul; and as *Acts* 2: 37: Pricks the heart, or as a Goad or a Nail, (*Eccl.* 12: 11:) that is fastned by the Master of Assemblies, so that many have come away from Ordinances, or from reading Scripture, with such Arrows in their consciences as these, *Jer.* 17. 9. *Gal.* 3. 10. 2 *Thes.* 1: 17. and *Mark* 16. 16. And 3. This Ministry of the Law, or coming of the Commandment, leaves the man with his burden on his own back, and leaves him crouching under it with heavy sighs and groans, as unable to help himself, concluded under Wrath, *Gal.* 3. 23. till the Faith and way of Salvation by it be revealed to him, which formerly he did not feel. (2.) By

an inlightned and inlivened conscience; these serious thoughts are brought about, which preach the same things to the Soul, 1 *John* 3: 20, 21: his own Heart discovers and condemns, so that altho the man be neither reading nor hearing the Word, yet there is something called conscience, that is still communing with him, and keeps him waking; in which these things are to be remarked, 1. What in this case conscience says and does? It libels him, it accuses him, and it judges and condemns him, crying, O thou Rebel against GOD, Enemy, Blasphemer, Trampler upon the Blood of Christ, *&c.* 2. How constantly it dogs the man, following him with such cries, in his Bed, at his Work, and at his Pastime, and at his Table; go where he will, this dog conscience still follows him; so that do what he will, and be where he will, the conscience in the mean while, (*Rom.* 2: 15:) is still craking, accusing, and condemning: And 3. It is to be observed here, that tho sometimes the man loves to hear his conscience, because it speaks truth, and what the Word speaks also; yet at other times it is so sore upon him, that he would be content of a diversion, and to be an hundred Miles from it, and out of the cry of it. (3.) The Lord often brings on these serious thoughts of a mans natural estate, by *remarkable and singular Providences*, backed with the Word of the Law, as the *Jaylor*, in *Acts* 16: 28: by the opening of the Prison-Doors; As 1. Sometimes by the voice of the *Rod*, he doth this by a sharp Affliction and Bonds upon their loins, lets them see that as *Jer.* 2: 19: it is a bitter & an evil thing to depart from God, and causes them to say, O bitter Affliction, but much more bitter Sin that causes it, and much more bitter Hell, and eternal Wrath; and this haunts them still, till he get them to the Wilderness, and then speaks comfortably to them, and chooses them, *Isa.* 48: 10. in the furnace of Affliction. And 2. Sometimes by signal Mercies which melt the heart, and as *Rom.* 2: 4. lead to Repentance, and makes them say, O sweet Mercy, but much more sweet and excellent Christ, Salvation and Glory. And (4.) These serious Thoughts and Reflections on our natural estate, are wrought mainly by the *Spirit of God*, which maketh all the rest effectual, and edges and sharpens the Word, Conscience, and Providences, *John* 8: 16. The Spirit shall convince of sin; and such are these convictions of the Spirit, that 1. Neither the natural *hardness* of the heart, Nor 2. The strength or Policy of the Devil to hold all at peace. Nor 3. The Worlds *diversions* can resist or hold out, or cure these convictions, but

the,

they ſtick faſt, till the Soul be relieved from them by Chriſt Jeſus.

IV. Conſider how theſe ſerious Thoughts and Reflections upon our natural Eſtate do ſerve Chriſts Deſign and Purpoſe of Love in healing and ſaving of Sinners. In ſatisfying of this I ſhall ſay (1.) That theſe preparatory Thoughts of our ſinful and miſerable Eſtate ſerve not Chriſts Deſign and purpoſe of Love by way of Merit any manner of way, whether of condignity or congruity; Nor as laying any Obligation upon GOD to convert or ſave a Man; Nor as having any efficiency in them to effect and produce Converſion: For many may have ſome Degree of theſe Reflections and Thoughts, and yet be but the Arles and Beginnings of eternal Torments, and after them they may return again to their Vomit. And their Heart turn ſo hard after them that they may be conviction-proof and threatning-proof, and never have any Wakening more. (2.) GOD in this obſerveth the order of Providence in other things, as of Sickneſs going before Health, Wounds before binding up, Priſonment and captivity before Ranſoming, and breaking the Ground before Sowing; even ſo doth Chriſt with Sinners, he firſt Wounds & then Heals, *&c.* And (3.) This ſerving the purpoſe of Love is by way of Goſpel Order, As 1, Theſe ſad terrible and perplexing Thoughts makes them all out of conceit with themſelves, their own Righteouſneſs and Duties, *Iſa.* 64. 6. All our Righteouſneſs, *&c.* And brings them to ſay, O filthy Raggs of my own Righteouſneſs, O dull Duties & O poor Perſormances, and O poor Souls that have no other Rocks to lean to. 2. Theſe thoughts makes the Soul count highly of the meaneſt mercies, *Gen.* 32. 10. And juſtifie God under the ſevereſt Rods, *Ezra* 9. 13. *Thou haſt puniſhed us leſs than our iniquities deſerveth*, and to ſit down ſilent under the heavieſt Croſſes, *Pſal.* 39. 9. *I was dumb and opened not my mouth becauſe thou didſt it.* 3. Theſe Thoughts makes the Soul to prize Chriſt highly, and cry out, O now (and never till now) precious Redeemer, O bleſſed Bargain of the new Covenant, O exceeding great and precious promiſes, O *&c.* 4. This makes the Soul yielding and plyable to Chriſts Terms, and what he will propone without diſputing, *Act.* 9. 6. *Lord what wilt thou have me to do*, what would I not do or ſuffer to have thy favour, *&c.* 5. Theſe Thoughts makes them diligent in inquiring after Chriſt, where he is to be found, ſaying, as in *Job* 23. 3. O if I knew where to find him, O where is he, O for a ſight of him, O for an Interpreter (*Job* 33: 23.) One among a thouſand to ſhow a poor man his Righteouſneſs; This makes them ly about the

the Posts of Wisdoms Doors to see if they can get intelligence of him, and to cry as the Spouse in another case, *Cant.* 3: 3. Saw ye him, O saw ye him. O if ye would either direct me to him or tell him my case, O Watch-men saw ye him, O Daughters of Jerusalem saw ye him, O if ye could set a poor thing on him. And 6. This makes them peremptory and wilful in their closing with him when the offer comes home to their heart, *Jer:* 3: 22: *Lo we come unto thee,* O I will have him, I will embrace him in despite of Hell and Devils, in despite of my Idols and in despite of the World, *&c.* and all that will stand in my way, Disciples who cry trouble not the Master, shall not hinder me, I will break in at the roof of the House, but I shall be at him, nay tho he call me Dog I will creep to him,

Use 1. Ye who in no measure less or more never had a serious Thought of or Reflection upon your unclean and vile natural Estate, *I have a message from God unto you, Judg.* 3:20. 1. Whatever may be in Gods Heart towards you, we know not, but for any thing yet known he hath no design of Love to, or purpose of saving you, but for present ye are in the Gall of Bitterness and Bond of Iniquity. 2. Thy sensibleness of thy outward Miseries, and the sad Thoughts ye have that way shall testify against your Security and Stupidity as to your Souls sad case; O thou can bewail outward Miseries, but thou cannot bewail thy Soul-case, ye cry out of Gout and Gravel, *&c.* But never of a hard stonny Heart, *&c.* 3. Thou who art thus art not fit for this holy Ordinance, its for wounded and broken hearted Sinners that are trembling at Christs Door, &c. But if thou who never had and *yet hath not* a serious Thought about thy natural and vile Estate, thou art not fit for this Feast. O rather put a Knife to your Throat, than offer to approach, what Man! will ye Kill and be guilty of his Body and Blood, will ye eat and drink Damnation to your self, the worst Morsel that ever ye swallowed down, to eat and drink eternal Vengeance. O will ye seal this Damnation to your self, and (as it were) make it sure ye shall be Damned, and so drive the last Nail in your Damnation. And then 4. I must tell you these sad thoughts and Reflections will come in Hell, for there will be Convictions, Terrours and Perplexities enough there, as ye may see in *Dives,* but alas its all too late, you had better had them here where they might have had a good issue, nor there where they will be a part of your Torment.

Use 2. But as for you who are for present under serious Thoughts of

of your natural vile Estate, I have also a Message from the Lord to you, even that which the Angel brought to the Shepherds, (*Luke* 2. 10.) Fear not for behold I bring you good Tydings of great Joy, *&c.* O thou who for present are under the sad Thoughts of thy vile natural Estate as Loathsome, Dangerous and Damnable; Be not afraid GOD may have a design of Love upon you, your sad Night may have a joyful Morning, ye may go home justified and converted, ye are Prisoners of hope and peradventure ye may be set at liberty, and meet with that word, ye Prisoners go forth (*Isa.* 49. 9.) and ye that sit in Darkness shew your selves ye are this Night Travelling in the Pangs of the New Birth, who knows but to Morrow Christ may be formed in you; ye are wearie and laden, O who knows but this may be the Refreshing wherewith he will cause the Weary to Rest; O this may be the acceptable time, the day of Salvation, the golden Hour to thee, it may be the day of Christs Espousals and thine. And I am warranted by the Lord to give you in this case these following Encouragements, 1. The Invitations of this Gospel are directed to you, our Commission is particularly at this time to you; Go (says our Master to us) call in the Weary and Loaden, the Blind and the Lame (*Luke* 14. 21.) Go say to the Prisoners of Hope, turn you to the strong Holds, ye ly fair for Christ; And if ye would think it, ye are in his way and in the Road where he travels, ye are at the right Door, if ye knock it shall be opened to you, ye are at the right Pool, an Angel may come down to Morrow and trouble the Waters and ye may be healed; ye are at the right Shoar and the Wind may blow fair for you to Morrow, wait on. 2. Its a Token for good to you, and that he hath not a mind to kill you that he hath supported thee under thy Convictions and Terrours, and kept thee from sinking or taking a desperate course, but by a secret Hand, kept you from being overwhelmed, so that thou may say as in *Psal.* 94. 17. Unless the Lord had been my help my Soul had almost dwelt in silence. 3. There are some promising Tokens in the sense thou hast of thy sinful and miserable Estate, that it will have a good Issue; As 1. It is not only acts of sin but the Body of Death and the Root of Evil that troubles thee, and thou art crying out as *Rom.* 7. 24. *O miserable man that I am, who shall deliver me from the Body of this Death.* 2. Thou art not minded to be diverted with any thing but Christ himself, Angels, Ministers, Preaching, Sacraments, and all are dry and wersh and will not not satisfie unless Christ be with them

them and in them; Nor will outward Diversions drown or weare out these sad and serious and terrible Thoughts of thine, nay nay they will neither eat or drink or work or play them avvay, but the more ye seek to divert them by these means they increase the more, nothing but Christ will quiet them. 3. These sad Thoughts about thy state hath made thee fall off thy old Lovers, and ye and they are not so familiar as before, and ye are beginning to say as *Hos.* 14. 8. what have I to do any more with Idols. And 4. It is thy Errand here to inquire after a Relief, and to consult thy sad case with thir Ordinances, ye are come here to seek Relief and Ease to your desperate like case, O is there no Balm in *Gilead* for my Wound, is there no Physician in *Israel*, O where dwells he. *O (say I) he is here, he is here*, and he hath bidden me tell you that he will be in the Sacrament to Morrow, and if ye will rightly improve that, ye shall be healed of all whatsoever disease ye have, All these are good Tokens.

The 2. Thing imported in this Question, wilt thou be made whole is Christs suggesting and insinuating to the man, the possibility of his help and cure, bringing him off from that extraordinary and miraculous mean of the Pool; and directing him to Christ himself for his help, who had given that vertue to the Pool, as being more able and ready to cure him and remove the Impediments that were in his way. All which might easily offer to him upon proposing the Question. Hence

Doct. 2. *That Christ in the prosecution of his Love-design in healing sick and distressed Souls after he hath brought them to sad & serious Thoughts of their miserable Estate, ordinarly discovers their Cure and Relief to be in himself*; for this Question, wilt thou be made whole, is as much as if Christ had said, thou may be made whole, and I can do it, therefore come off from that miraculous mean and imploy me, *Mark* 10. 51. *Psal.* 103. 3.

And here I shall speak to these things, 1. The possibility of the Cure of Souls sensible of their miserable Estate. 2. Christs Power and Ability to help them. 3. His willingness to do it. And 4. His taking them off from other means that hath misgiven and disappointed them.

I. There is a posibility of Help and Cure for Souls sensible of their miserable Estate. Or thus, That Christ in pointing sensible sinners towards himself discovers first a posibility of help to them, that for as desperate like as their case seems to be, yet they may be made whole

whole. Concerning which consider, (1.) That Satan and his Friend Unbelief within you labours to perswade the troubled Soul that all Doors are shut upon them, and labours to hold them in prison, preaching such Doctrine to them, nay thou will never be saved, what? the like of thee art a great Sinner and it may be there may be a Decree against thee, Thou hast committed the unpardonable sin; and thou hast sitten thy Time, *&c.* (2.) GOD in Contradiction to these Lies and false Reports, hath proclaimed in this Gospel by his Heraulds, especially at such solemn times as this; That to us a Son is born; That the Partition Wall is broken down; That a new and living way is found out to Heaven; And that many great Sinners such as thou have obtained Mercy in this way. And (3.) This gives the poor tossed Soul with Tempest and not comforted a sight of Land, and upon this they gather some hair of Hope in a *may be* they be hid (*Zeph.* 2. 3.) In the evil Day, and *who knows* but I may find mercy, and *peradventure* I may be saved, and it may be I find Grace in His sight, I will venture on him, I can be no worse than I am, and it's a hunder to one but I may be accepted, 2 *Tim.* 2. 25.

II. Christ would have sensible Sinners believing his *Power* to help them, Wilt thou be made whole? is as much as if he had said, *I can do it*, Isa. 63. 1. He is mighty to save, and *Heb.* 7. 25. He is able to save to the uttermost. And that is farrer and farrer than Angels and Men can tell. And as to this consider (1.) The case we are in, For 1. The Soul is dead in Sins and Trespasses, *Eph.* 2. 1. Dead in Law by the Sentence thereof, *Gal.* 3. 10: And Dead in their own Apprehension, *Rom.* 7: 9: Sin revived and I died, and so they are a dead Weight, and it must be a dead-lift that Christ takes of them. 2. The resistance we make against our own help and Salvation is remarkable, the Man sets his foot a sparre, and says we will not have this man to reign over us, we are Lords, (*Jer.* 2: 31:) We will come no more to thee, and with Weapons of Unrighteousness resist the Holy Ghost, as in *Acts* 7. 51. And thus strives with his Saviour which is worse than to strive with his Maker. And 3. The Opposition which the strong Man Satan makes, who must be bound, (*Matth.* 12: 29:) before the Soul be relieved; all which says that the Redeemer must be strong to lift at a dead-man, to overcome the resistance of thy heart and to bind Satan. And therefore consider (2.) The Expressions and Evidences of this *Power* of Christ to help and heal distressed Sin-

ners. As 1: He hath the strength and power of an *Authoritative Commission*, *Isa.* 61: 1: He hath sent me to heal the broken hearted, *&c*: He hath this Power and Authority for this end under GOD's hand and Seal, *Joh.* 6. 27: Him hath the Father Sealed. 2. He hath strength and power of *Arm* for the Work, a δυναμις as well as an ἐξουσια *Prov.* 23: 11: thy Redeemer is mighty: And 3. He hath strength of *Qualifications* and Gifts for carrying on thy Cure and Relief. 1. He hath Prudence for it to do it wisely and prudently, *Isa.* 52. 13. My Servant shall deal prudently. 2. He hath Mercy and Compassion, *Psal.* 111 4. He is full of Compassion, And 3. He hath Tenderness, for *Isa* 42 3. He breaks not bruised Reeds, &c. and *Isa* 40. 11. He carries the Lambs in his Bosome, &c: O powerful Redeemer when he minds to help and heal who can or what can resist him. *Lydia* cannot keep her Heart clos's when he minds to open it, if he joyn power with that word follow me, they must leave begging, Nets and Boats, and Recept of Custom and all and come after him, if he put in his hand by the hole of the Lock, the Bowels will be moved for him And if he say be thou whole it is done; Thus he triumphs over all Resistance and Opposition! And (3.) It is observable how *meekly* and sweetly this Ability of Christ is exercised upon the Soul in healing and helping them without any violence to the natural Faculties, but sweetly, tho powerfully, carrying them along with Him, making them willing, (*Psal.* 110. 3.) in the day of his power, he drives but he drives gently, *Isa.* 40. 11. He carries them and gathers them with his arm, but it is in his bosome that he carryeth them, and the Heat and warmth of his Bosome allures them sweetly to go with him.

III. That Christ would have sensible Sinners perswaded of his willingness to help and heal them, as this Question imports, wilt thou be made whole, if thou will I will, if you be willing I am willing, which is evident from these things, 1. His being at so much pains to bring the relief of Sinners to a point, he came a long voyage from Heaven to Earth, lived but a sad Life while he was on Earth, endured many grievous Sufferings and a woful Death, and was straitned till all this was accomplished. 2. His travelling so seriously with people in this matter to bring them to imploy him by invitatious, *Isa.* 55. 1. Commands, 1 *John* 3. 23. Lamentations, *Luke* 19. 41. Protestations *Jer.* 11. 7. Encouragements *John* 6. 37. Threatnings, *Mark* 16. 16. *&c*, Why then question ye his good will 3. The warm Entertainment he gives to them who venture on him,

who

who ever employed him that can say they were not made welcome, and what will aile him at you more than them, *John* 6. 37. him that cometh to me I will in no wise cast out. 4. The loving set of his Heart towards Sinners before he came into the World, *Prov.* 8. 31. rejoycing in the habitable parts of the Earth, and my Delights were with the Sons of Men; There the Father and the Son are brought in passing that long *ævum* of Eternity *a parte ante* in delighting in one another, yea and delighting in the Salvation of Sinners, and delighting more in that than in any other Work of theirs, and delighting in the Salvation of Sinners next to their delighting in one another, yea and delighting in this (as it were) before hand whilst he was but laying the plot of it, he delights in it before he doth it; and how much more will he delight in it when he is a doing of it. 5. The Joy and Satisfaction he had in the Conversion of Sinners when he was on Earth; how welcome were all sorts of Sinners at all times to him. As for the young man in *Matth.* 19. 6. Christ turned him not away, but he turned himself away, how glad and joyful was he in the Conversion of Sinners, we read but seldom of his Joy being a Man of Sorrows, but we find him glade at the Conversion of sinners, *Luke* 10: 21. And Jesus rejoyced in the Spirit, and said, I thank thee O Father that thou hast revealed these things into Babes. And 6. Consider to evince his willingness to save Sinners, his Carriage after he went from the World, how kindly his Heart stands affected to Sinners, tho he be now in Heaven; For he hath left it in Write under his hand in this Bible that hath dropped to us from Heaven, bearing this Title, 2 *Cor.* 5. 19. the Word of Reconciliation, he hath added to this Writing the Seals of the Covenant, the Sacraments, and hath pawned his Oath to declare his willingness, yea, and hath set up Ensigns of converting great Sinners, 1 *Tim* 1. 16. The great scope of this is, that since Christ is willing ye should be willing also, I assure you he is more glad of you than ye can be of him, the Father of the Prodigal was the most foreward of the two to the meeting, by meeting him while he was yet a great way off, *Luke* 15. 20. And if ye would make Christs Heart glad, come and be made whole, if there be joy among the Angels and among the Friends of the Bridegroom at the Conversion and coming in of a Sinner to Christ, how much more joy will there be in Christs own Heart; As they who crucified him knew him not, so neither do ye that believe not in him. If Christ himself had been here and preached these things to you, how would

ye have thronged after him, when the Sermon had been done and said, Lord I am willing; but let me tell you he had been here had he not other Business to do for you in Heaven in interceeding for you, *&c.* And therefore he hath sent us his Ambassadors, and we in his stead do beseech you, and it is as if Christ did himself beseech you, retire therefore this Night and treat with him in private and say unto Him, Lord I am willing, &c.

IV. That Christ in healing and curing distressed Sinners takes them off from other means that have mis-given and disappointed them; as he takes this Man off the temporary and extraordinary mean of the Pool that had failed him, *Isa.* 55. 2. why spend ye your Money for that which is not Bread, &c. Consider upon this (1.) That Christ in healing distressed Souls takes them off from many Physicians, on whom they have spent all their Money and Labour, as Physicians of no value, *Luke* 8. 43. And makes them say, O poor empty self Righteousness, O dead and dull Duties, &c. (2.) Even approven means in themselves, unless he be in them and fill them with his Blessing signifie but little, and are but empty shells, and cannot give a sensible Sinner ease or relief, and therefore he takes their Heart off them as the actual givers or conferrers of Grace; O dry Preaching, O barren Communions when he is away; O silent Watch men when he hideth himself. And (3.) Even in the use of approven means he leads his people that are seeking health and cure a little further (*Cant.* 3. 4.) and beyond means even to his own immediat Power and right Arm; And by not suffering them to rest in means and making them denyed to them, and after many disappointments from them, he gives them help and cure in such a way as means bear not much bulk, but only his own Right Hand (*Psal.* 44. 3.) Arm and Countenance, and he appears so in their cure himself, that Instruments and Ordinances shal carry none of the praise, but he alone shall bear the Glory, and be exalted in that day, and make you Sing and say: O blessed Jesus when my vain Hopes failed me, when approven means disappointed me, and the Watch-men could give me no Intelligence of Thee, Thou even while I was in the use of means (to which thou art not astricted tho I be) hast in a glorious and comfortable way exalted thy self in healing and helping me, and gained the Blessing of the Poor and them that were readie to perish: And now the due Consideration of these four things may loose all your Objections, 1. Say not then there is no Hope for the Cure is possible. 2. Say not then thou shalt

one

one day fall by the hand of *Saul*, for your Redeemer is mighty. 3 Say not then, he hath no mind to me, for his Heart is as kind as his Hand is ſtrong. And 4. Say not then, what profit is there in waiting on his Ordinances, or what profit ſhall I have if I pray to him? for he can after many diſappointments meet thee in Means, or in a Goſpel-way even in the uſe of them, carry thee a little further beyond them or to a more Goſpel-way of uſing them, and thereby give thee thy health and cure.

Doct. 3. The third thing imported in the Queſtion, Wilt thou be made whole, is, That when he hath produced in them ſerious thoughts of their ſad eſtate, and the poſſibility of help from it; then he draws forth ſome Deſires and Endeavours from them, in order to their cure and relief; for this Queſtion is directly propounded for drawing out the Mans deſires and endeavours for his cure and help, this is clear from *Ezek.* 33: 11. Why will ye die? *i. e.* O do ſomething for your life, and in *Luke* 18. 13. Lord be merciful to me a Sinner. Upon this I ſhall only offer theſe Conſiderations,

Conſid. 1. That Chriſt in healing and helping diſtreſſed Souls, deals not with them as ſtocks and ſtones, but as rational creatures, and free Agents. As to which, know 1. That corrupt nature can contribute nothing of it ſelf to the uſe making of Chriſt, for as *Rom.* 8: 7. The carnal mind is enmity againſt God, and is not ſubject to the law of God, neither indeed can it be. 2. The ſtrongeſt Perſwaſives and moſt taking Arguments in a moral way, can not prevail with a Soul to look after Chriſt in a ſaving way; the Tongue of the Learned alone will not prevail. But 3. When Chriſt breatheth and putteth Life in the dry Bones, then they all ſtir and ſtand up as living men, *Ezek.* 37. 4 And when he poureth oyl upon the Wheels, then they all move; and ſo we act and ſtir for our own help, being acted and ſtirred up by his Spirit.

Conſid. 2. What are theſe Endeavours and Deſires which Chriſt wakeneth and ſtirreth up in diſeaſed and troubled ſinners, in order to their cure and relief, with ſome reference to this mans caſe: As (1.) He ſtirreth up (as this man did) to wait upon the Means, even tho often diſappointed, yet he cauſes them to hang on as this man, who never left the Pool, tho he was often diſappointed, tho he had none to put him in, tho others ſtept in before him, and tho he had lyen long there, yet he hangs on; ſo muſt thou ly and watch at the Poſts of Wiſdoms Doors continually, and be diligently uſing the Means, tho

thy

thy cure come not speedily or with this or that man, ly still at the Pool, turn thee to no other hand, but lie at Mercies Door till it open, and at Christs Feet till he take you up; sit still (as a poor Passenger) at the Water-side, crying, Have over, have over; O when will the Wind blow, and the Tide make. (2.) He maketh the Soul to yield to Christs Terms, and be willing to do any thing that Christ will bid him (as this man did) *Acts* 9. 6. Lord what wilt thou have me to do? O I submit to Christs Terms without disputing, and I offer no Terms to him for his own Terms are best, most easie with his help, most clear and rational, most honourable and most advantagious; O it is no more but that ye shall be sensible of your sad case, ye shall accept of Christ offered, ye shall resign your self intirely to him, and your cure is wrought; O do this, and it is a bargain betwixt Christ and you, *Hos.* 3. 2. A captive Woman bought for fifteen pieces of silver and an homer of Barley and an half, thou shalt be for me and not for another, I will also be for thee, and there is an end. And 3. he maketh the Soul to own Christ, and testifie for him, when He, his Truth, or Interest are called in question, or persecuted, as he made this man do *v.* 15. he told the Jews that it was Jesus that made him whole; so must ye when he is called in question, for what he hath done to you and others

Consider. 3. That when the business of thy health and cure hath lien long in the howes, he can revive it and set it on foot again after many disappointments, after thou has almost quit it, and when it hath lien dead he can revive it again, and bring it in head again, it may be there hath been but little of it since the last Communion; but he can now revive it and through thy cure. Concerning which, know 1. That many who have had some thoughts once of their Salvation, have let these thoughts die, and many have run well, *Gal.* 5: 7: but something hath hindred, and they are set up, they break fair and were once near the Kingdom, but they are fallen off. 2: Thir times of a communion are the seasons, wherein he ordinarly revives the work on the Soul, this is the golden Hour, the acceptable Time, 2 *Cor.* 6: 2: the day of Salvation; O seek the Lord while he may be found; the communion is a Price put in your hand, *Prov:* 16: 17: to get Wisdom if ye have a heart for it. And 3: As it will be a singular Mercy, if after thou has quit and given over the business of thy cure he shall revive it again; so if it be not wakened again at this communion, it may be further put back than ever it was, and a stop put

to

to it altogether; and their return from this Ordinance, seven times more a child of the Devil than before.

The 4. Thing imported in this Question is, the putting the Affair particularly home to the mans own conscience, pressing him strongly with it, Wilt thou be made whole? Hence,

Doct. 4: That the Lord by his Word, puts home the business of peoples Salvation peremptorly and particularly to their conscienre, if they will be made whole, if they will be saved or not, *Mat.* 20: 32: What will ye that I should do unto you? and *John* 11: 26: believest thou this?

Consider. 1. What this Question thus proposed to the man and to you also doth import; As, 1. It imports a vindication of Christ, that he is free of Peoples blood, if they die in their sin and misery, he washes his Hands as free of your Blood, if ye perish in that estate; *Hos.* 9: 13: O *Israel* thou hast destroyed thy self, and *Ezek.* 33: 11: As I live, saith the Lord, I have no pleasure in the death of the wicked; and *Isa.* 5: 4. What could I have done more to my vineyard? How often hath he digged about thee? And how many essays hath he taken of thee? And if thou go down to the Pit, he is free of thy blood. 2. This Question puts the matter to the mans own door, and in his choice, as *John* 9: 35: Dost thou believe on the Son of God? Ye have it now as we say, betwixt your Tongue and Teeth, ye may say the Word (if ye will do it sincerely) that will save you; now thy conscience is put to it, say *I* or *No*; and when the man is so hard put to it, he may readily yield, and say, the matter shall not ly at my door, *I will be made clean.* And 3. The Question imports, that Christ hath a Witness and Testimony against the man, if he refused to be made whole, or a taking Protestation against him, if he should reject this Remedy, *Jer.* 11: 7: I protested unto them, saying, obey my Voice. And now in the 4. Place, let me after Christs example, lay these things home to you; and that in order to excite you to preparation for the Communion: And 1. I solemnly declare unto you this day that will not be made clean, that Christ Jesus is free of your Blood, and we hope ere we sunder, so shall we his Messengers, and that your Damnation is your own doing; and that ye have murdered your selves. 2. We Authoritatively as in Christs stead, lay it home to your consciences, Wilt thou be made whole? wilt thou come to Christ? wilt thou be saved? or will ye not? O will ye resent your sin and misery, *&c.* or will ye not? O do not, Sirs, look upon

upon this as common talk about worldly things, will ye buy the Beast, or will ye buy the Meal, *&c.* Nay, nay, it is other sort of Language, and another sort of bargain we press you to. 3. We are allowed to put this Question to every individual one of you, wilt thou, and wilt thou, and wilt thou, *&c.* be made whole? as pointing to every one of your Persons and Faces, Sexes, Degrees and conditions, you Man, ye Woman, ye Laird, ye Tennent, ye young Man, ye old Man, ye Rich and ye Poor, ye High and ye Low, *&c.* And 4. If ye will be stubborn and forbear, we are constrained to enter a solemn Protestation against you, that ye will not be made whole, and that Christ is willling to save you, and ye will not be saved; and therefore hear O Heavens, and give ear O Earth, (*Isa.* 1: 2.) for the Lord hath spoken, I have nourished up children, and they have rebelled against me.

The 5. Thing in this Question, wilt thou be made whole? is that thereby, and by the mans Answer, he takes occasion to do the cure, and to heal the man Soul and Body to his own satisfaction, and of all the Spectators and Witnesses to the cure, as *v.* 9, 10. Hence,

Doct. 5. That Christ having discovered a mans sinful and miserable estate to him, and made him serious about it, convinced him of the possibility of being saved by Christ, drawn out his desires and endeavours after Christ, and put the matter home to the mans own conscience, he then doth effectually heal and save the person. As to which only,

Consid. 1. That Faith is the great Mean and Instrument of making people whole, *Luke* 8: 48, 50: Thy Faith hath made thee whole, go in peace, believe only and ye shall be made whole. Now this mean is not so great and difficult a business as many apprehend, who are sensible of their disease; for it is not as *Rom.* 10: 6, 7: who shall ascend to Heaven, *&c.* it is no more but in the sense of thy broken estate by nature, to flee to Christ Jesus, *Heb.* 6. 18: and if ye cannot flee, ye may run, *Cant.* 1: 2: and if ye cannot run, ye may go or come, *Jer.* 2: 2: when thou wentest after me in the Wilderness, and if thou cannot go, thou may creep or feel after him, *Acts* 17: 27: And if thou cannot creep, thou may look, *Isa:* 45: 22: Look unto me, *&c.* And *Psal.* 34: 5. They looked unto him and were inlightned; and if ye cannot look up, ye may look down, (*Luke* 18. 13:) as ashamed and confounded. Any of these degrees of Faith will heal you.

Consid. (2.) This cure and making you whole, lies much in Christs ap-

applying himself to you, than in your applying yourself to him, *Phil.* 3: 13.---I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus.

Consid. (3.) The Lord Jesus is very tender of those who are sore wounded and diseased, *Isa.* 42: 3:---A bruised reed shall he not break, *&c.* and 40: 11:----He shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with young; see more concerning this subject Sermon on *Luke* 4: 18.

Use. Let this encourage all of you to come, and be made whole. And 1. You never had a better time, 2 *Cor.* 6. 2.--- Now is the acceptable time, now is the day of Salvation; now Christ is on the Throne of Grace, now Heavens Doors are open to you, now his Arms are stretched out to you. (2.) He will not upbraid you with what you have been or done, but will pass all, and blot out your Libel, and cast all behind his back, *Micah* 7: 18, 29: (3.) Many as wicked as ye have gotten good of him, as *Paul*, *Mary Magdalene*, and *Manasseh*, &c. O then stand not aback, but come and be made whole.

Preface before Prayer Sabbath-Morning.

I Suppose there is, at least ought to be in all of you this day, a fourfold Inquest; (1.) Are ye not making Inquiry into, and and communing with your own hearts, *Psal.* 4: 4: *Psal.* 13: 2: searching the Evil that is in you, if there be any good in you; and when ye see ye cannot win to the Bottom of your Heart, ye are committing the search to God, *Psal.* 26: 2: *Examine and prove me, O Lord.* (2:) Are ye no not inquiring how to be saved, *Acts* 16: 30: *What must I do to be saved? what shall I do to inherit eternal life?* The Answer is plain, believe in the Lord Jesus Christ, and thou shalt be saved; and if thou wilt not believe, thou shalt be damned, O damned (say ye) I dow not think on that, O, I will believe, Lord help my unbelief. (3.) Are ye not inquiring after Christ Jesus in your Heart? (1.) At us, as those in *John* 12: 21: *Sir we would see Jesus; O watch-*

men saw ye him, (2.) At thir Ordinances, *Cant.* 3 4: *It was but a little that I paſsed from them, &c.* (3.) At himſelf, as in *John* 1: 38: *Maſter, where dwelleſt thou?* His anſwer is, come and ſee; and when ye have found him, ye have ſeveral Queſtions to propound to him, as (1.) that in *Cant.* 1. 7. *Tell me, O thou whom my ſoul loveth, where thou feedeſt, and where thou makeſt thy flocks to reſt at noon*: The anſwer is in the next *v. If thou know not, O thou faireſt amongſt women, go thy way forth by the footſteps of the flock, and feed thy kids among the ſhepherds tents.* (2.) That in *John* 1: 48: *Nathanael ſaid to Chriſt, whence knoweſt thou me?* Anſwer; *before Philip called thee when thou waſt under the fig-tree, I ſaw thee.* It's long ſince Chriſt knew you, he knew you when you was given to him of the Father; he knew you when ye yielded to the call of the Goſpel, he knew you when he died for you; and he knew you, when at ſuch a time and place ye perſonally covenanted with him at a Dyk-ſide, or under a Tree, *&c.* (3.) That in *John* 4: 11: *From whence haſt thou that living water?* Anſwer *v.* 14: *But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but it ſhall be in him a well of living water ſpringing up unto eternal life.* Get Chriſt, and ye get the Fountain that ſhall never be dry. And (4.) That in *Pſal.* 30: 4: *What profit is there in my blood, when I go down to the pit? ſhal the duſt praiſe thee? ſhal it declare thy truth?* Anſwer, *Ezek.* 33: 11: *As I live ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way, and live*: And 4. I know you are upon an inquiry into this Ordinance, as in *Exod.* 12: 26. *what meaneth this ſervice?* Anſwer, open your eyes, and you will here ſee a *ſlain Saviour* through theſe Elements, a *wonderful Love*, a *new covenant*, a *clear Seal* of the covenant, and an Emblem of Heaven. But I add, a (5.) Inquirie you may have, are ye not ſaying as in *Micah* 6: 6: *wherewith ſhall I come before the Lord?* Anſwer, if you bring Money with you of your own Righteouſneſs, Duties, Preparations, &c. Thy Money periſh with thee, but come with the dead confuſed, hard, *&c.* heart to him and come with your cautioner Chriſt in your hand: and welcome, welcome, welcome, with all his Heart, and all our heart, and with the heart of all the Angels in Heaven, who will rejoyce at your coming.

The

The first Action-Sermon before the Communion:

ON ISAIAH 53.—10.

——And the pleasure of the Lord shall prosper in his hand.

THis Text containeth a sweet fruit and result of the Fathers laying upon Christ, and Christ undertaking the Management and Trust of the great work of Salvation of some lost Sinners. And that I may make it useful unto you at this occasion, ye shall consider in it these things; 1. A remarkable and sweet *description* of the great work of salvation of Sinners, it is *the pleasure of the Lord*; by which is meaned, the eternal purpose and contrivance of God concerning it, the actual and effectual accomplishment of it, in all the steps, and parts of it, of Redemption, Reconciliation, Justification, Adoption, Sanctification, and Glorification, together with the whole dispensation of the Kingdom of Grace, in the Means, Providences, and ways, that tend towards it, and contribute to the carrying on thereof, called his Pleasure, as having its rise and spring from his meer good Pleasure, the whole management and carrying on of it, being pleasant and delightsome to him, and his rejoycing to see the accomplishment and crowning thereof, as shall be further explained in the Doctrine from it. 2. You have the *Hand* to which the management of this great work is committed, *his Hand*, His, that is Christ Jesus, called all along in this chapter, *He* and *Him*, without any other particular Designation, save that *v.* 1st. the *Arm of the Lord*, to shew how singular he is, how remarkable and kenspeckle he is, beside all other *His* or *Hims*, and that he is to have the chief place in peoples hearts, and they are to have none in Heaven or Earth beside him. Again, His *Hand* that is his Power, Wisdom, and Ministry, signified by Hand in Scripture, and eminently His *Hand*; this work not being for a common ordinary hand to be laid upon, or to undertake it, but be-

hoved to belaid upon a wise, and strong Hand, such as Christ is. And 3. Ye have the *success*, or account that shall be of this work, thus laid on Christs Hand, it *shall prosper*, that is, notwithstanding all the opposition and difficulties that it meets with, and all the fears the Saints have of its miscarrying, and all the Back-sets it gets, yet it shall prosper; the word is an Allusion to the armed chariots, that cut down all before them.

The Truths deduceable from this Text, are very pertinent for this occasion, and are these three; 1. That the great work of Redemption and Salvation of the Elect is the pleasure of God, and that wherein he delighteth. 2. That the management and carrying on of this work, is committed to the Hand of Jesus Christ. And 3. That notwithstanding the great opposition this work meets with, the many difficulties in the way of it, the many fears the Saints have of the miscarrying of it, and the many halts it takes, yet it shall prosper and take effect.

Doct. 1. *That the great work of* Redemption *and Salvation of the Elect, is the pleasure of God, and that which he delights in,* Luke 12: 32. *it is your Fathers good pleasure to give you a kingdom.*

This Doctrine calls me to speak to these things following; 1. What is here meaned by the pleasure of the Lord. 2. In what respect that which is meaned is called his Pleasure 3. Some cautions or qualifications of the Doctrine, for the right understanding of it. And 4. I shall improve it:

I. What is here mean'd by the Pleasure of the Lord? Answer, By the Pleasure of the Lord is here mean'd; 1. The eternal Purpose, and Decree of God, in an eternal counsel of his will, and contrivance of a Covenant betwixt him and his Son from Eternity, *Eph.* 1. 5. *Having predestinated us to the Adoption of children, according to the good pleasure of his will*; *and* v. 9. *Having made known to us the mystery of his will according to his good pleasure, which he hath purposed in himself.* 2. The actual accomplishment of the purpose and contrivance in all the parts and steps of it, of Redemption, Reconciliation, Justification, Adoption, Sanctification, and Glorification, which in a complex sense are called Salvation frequently in Scripture; and in 2 *Thes.* 1. 11. *The good pleasure of his will.* 3. The whole Means that are appointed for carrying on and leading people to this Salvation, both the publick Ordinances, of Preaching and Sacraments, 1 *Cor.* 1. 21. *It pleased God by the foolishness of preaching, to save them that believe,* and *Acts* 2. 42, 46. And the inward

inward Graces, 2 *Thes.* 2: 13. *God from the beginning hath chosen you to Salvation through Sanctification of the Spirit and belief of the truth*, As also the external Duties of reading the Word, praying, *&c. Nehem.* 8:8: *Psal.* 19. 7. And 4. The whole Dispensation of the visible and invisible *Kingdom of* God in the World, which God hath committed to his Son Christ Jesus, *Psal.* 2: 6. *yet have I set him my King upon my holy hill of Zion, &c.*

II. Why is all this called the Lords pleasure? *Answ.* (1.) In regaird it is the blessed *effect* of the Lords good Pleasure, *Eph.* 1 — 5. *according to the good pleasure of his Will.* For 1. This good pleasure of his Will did not proceed or was founded upon any thing foreseen to be in those who are saved, whether good Works, Faith, Improvement of natural Parts, or external Advantages; for *Rom.* 9. 11. *for the Children being not yet born neither having done any good or evil, that the purpose of God according to Election might stand not of Works but of him that calleth*; for God in his absolute pleasure might have damned you, but in his good pleasure he saves you; O how doth Grace shine in this eternal good pleasure of his, being only moved thereto by what is in himself, and by nothing foreseen to be in you, which should incline your Hearts to admire and your Tongues to praise his infinite and eternal Love and good Pleasure, and make you think and say, as *Psal.* 115. 1. *Not unto us, not unto us, but unto thy Name be the glory; who,* as in *Deut.* 7. 8. *loved us because thou loved us.* 2. Such Pleasure he had in the purpose and contrivance of this work of Salvation, that he hath recorded and sealed up in his eternal purpose the Names particularly of all them whom he had a mind to save; which is called *the Lambs Book of* Life, *Rev.* 21. 27. where all are written down by Name and Sir-name that shall be saved, and who are particularly given by the Father to Christ, *John* 17. 6. And 2 *Tim.* 2. 14. *The foundation of the Lord standeth sure, for the* Lord *knoweth who are his.* And 3. This good pleasure of GOD and Christs merit are no ways inconsistent nor doth the one make the other needless, for though God from Eternity pleased to save some, yet it was also pleased by him, that there should be a satisfaction to justice by his Son Christ, for it was the good pleasure of God to send his Son, and of his good Will and Pleasure to accept of this Satisfaction for us. And therefore in *Job* 33: 24. though he hath found a ransome, yet is he said to be gracious, because it was at his pleasure to accept that Ransome or not. (2.) This great work of Salvation is called the pleasure of the Lord

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in regaird of the great pleasure and delight he hath in the whole Progress and carrying on of it, *Gal.* 1. 15. *But when it pleased God who separated me from my Mothers Womb, and called me by his grace to reveal his Son in me.* Which is evident, 1. By his taking pleasure and delight in the *Death* and Suffering of his beloved and only Son, (*Isa.* 53. 10.--) on this account. O what could move him who does not willingly grieve or afflict the Children of men, him who in punishing of the sins of his People hath such Relentings and Repentings kindled together within him, that many times (as it were) he lets the Rod fall out of his hand, him who often repents him concerning his Servants, O Isay, what could move him to take such pleasure to bruise his own only and beloved Son ? but only the pleasure he hath in the carrying on of the work of Salvation ; for the killing of his dear Son absolutely and without respect to this end, was abhorrent to him ; but on this account he delights in it : O strange ! he who hears the cry of the poor and needy, yet stops his Ear (as it were) at the cry of his Son, when he saith, Father let this Cup pass from me, and now is my Soul troubled, yet he hath no pity on him, and as *Rom.* 8. 32. spared him not ; but cryed (as it were) Justice lay on, smite and spare not, till thou be satisfied, and all this from the pleasure he had in the great end, Salvation of Sinners, he was suffering for. 2. From his making use of so many *Means* to make this Salvation effectual to his Elect, that they all may obtain it, *Isa.* 54. 4. *What could I have done more to my vineyard.* (1.) How hath he published, openly proclaimed and made offer of this Salvation, not only by *Angels* to the World, *Luke* 2. 13, 14. *And there was with the Angel a multitude of the heavenly Host praising God and saying glory to God in the highest peace on Earth good will towards men.* And not only by the Prophets and Apostles, *Isa.* 52. 7, 8. But by *Gospel Ministers* in all Ages of the Church, who are his Heraulds and Messengers in that Part (as we are this day) whom he hath furnished with Gifts and Instructions to publish and proclaim (*Jer.* 3. 12. and make offer of this Salvation, and to deal with you in this Affair, 2 *Cor.* 5. 20, 21.) he hath committed to us the Word of Reconciliation : And upon this ground we are to beseech you as in Christs stead to be reconciled to God, and by vertue of this Commission contained in this little Book, the Bible, as with an *Oyes, Oyes, Oyes* we proclaim Liberty to the Captives, *Isa.* 49. 9. *say to the Prisoners come forth, and ye that are in darkness shew your selves*, pardon to Rebels and Run-aways ; O return, *Isa.* 55. 7. Let

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the wicked forsake his way, &c. *for our GOD will abundantly pardon*, and to proclaim and offer Health and Cure to the sick and diseased, O ye Blind come and receive your sight, O ye deaf hear, O ye Dumb speak, And O ye dead hear the Voice of the Son of God and live. (2.) How many various ways takes he to *engage* People in this Business of Salvation, how warmly does he invite, *O come, come ye that are weary* of Sin and loaden with Wrath, *Matth.* 11. 28. when intreaties will not prevail, how strictly doth he *command?* 1 *John* 3. 23. *This is his commandment that ye believe on the* Name *of his* Son *Jesus Christ*, backing this command with a promise, if ye obey it, he that believes shall be saved, and with a terrible Threatning if ye will not obey it, he that believes not shall be damned. How patiently doth he *attend* and *wait* on our answer, *Rev.* 3. 20. *behold I stand at the* Door *and knock*, &c. and waits (as it were) till he sustain prejudice, *Cant.* 5. 2. till his Head be filled with dew, and his Locks with the drops of the Night, and when all will not do, he sits down and *laments* over them, *Luke* 19. 42. *O Jerusalem*, &c. And (3.) How passionatly after all this does he *vindicate himself* of their Blood as having no pleasure in their Death, *Ezek.* 18. 23, 32, 33. laying their Damnation at their own Door, *Hos.* 13. 9. and professing that he knows not (in a manner) how to destroy them, *Hos.* 11. 8. *How shall I give thee up O Ephraim*, &c. And 3. The great displeasure he hath with the Enemies and all that oppose and hinder the progress of this great work is an evidence how pleasing the on-going of it is to him, For (1.) What a quarrel hath he with the Devil on this head, for his hindering the carrying on of this work, for this he judged him, *John* 12. 31. for this he is reserved in Chains to the Judgment of the great Day, *Jud. v.* 6. And for this he will be eternally punished in Hell, and suffer the vengeance of eternal Fire with the rest of the damned. (2.) How is he displeased with the wicked that neither will imbrace this Salvation themselves, *Heb.* 10. 38. if any man draw back my Soul shall have no pleasure in him, nor let others embrace it, *Mat.* 23. 13. Wo to you Scribes and Pharisees, Hypocrites, for ye will neither enter the Kingdom your selves nor suffer those that would enter. And (3.) O what displeasure hath he at your Unbelief, that hinders you from closing with this Salvation, and from maintaining your interest in it, when ye have imbraced it, *John* 5: 40. ye will not come to me that ye may have Life, and *Matth.* 8 26. O ye of little Faith, how is it that ye do not believe, and that ye have no Faith. (3.) The Pleasure and

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Delight he takes in his People when they are *brought in* to him, shews how pleasing this great work of Salvation is to him, *Psal*: 147: 11. *The Lord taketh pleasure in them that fear him* and hope in his mercy, *Psal*. 149: 4. he taketh pleasure in his *People* and *will beautify the meek with Salvation*, And *Isa*. 62: 4. they are his *Hephziba*, *a people of his delight*. For 1: Their first incoming is pleasant to him, for *Luke* 15. 7. there is joy in Heaven at the Conversion of a Sinner not only among the Angels and glorified Saints but in the Heart of God himself. 2. He delights and takes pleasure to see them grow and thrive, *Psal*: 35. 27. He hath pleasure in the Prosperity of his Servants, and *Isa*. 5. 7: The men of Judah are his pleasant Plant, and *Cant*. 7. 6. How pleasant art thou O my Love for delights. And O how he delights to see them spring up as Willows by the Water courses, and as Trees of Righteousness that he may be glorified. Yea 3. Their *crosses* and Infirmities and Temptations does not hinder the Delight and Pleasure he hath in them, *Ezek*. 16. 8. now when I passed by thee I saw thee (as in *v*. 4.) and behold thy time was a time of Love, and when they are black (*Cant*. 1. 5:) yet they are to him comely, and even when they are among the Flesh-pots he takes pleasure in them. O if he had no pleasure in the Work of Salvation, would he thus take pleasure in his people when their Salvation is but begun. And (4.) This Work of Salvation is called his pleasure, in regard he takes such pleasure not only in the Contrivance of it, in the carrying on of it, in them that are made partakers of it, but also in the *accomplishment* and crowning of it when it is brought to Perfection: O then how pleasing is it to him to see the Cop-stone put upon it? *Rev*. 2. 17: Which is evident, 1. By the welcome that he gave Christ to Heaven when he returned from managing the Work on Earth, setting him down, *Eph*. 1. 20: at his right hand, and allowing of the continuance of his Intercession there for the Saints, *Heb*: 7. 24. and *Rom*: 8: 34: and to possess a Throne of Glory in their room till they come *Heb*: 6: 20: whither the Fore-runner is entered for us. Angels meet him *Dan*: 7: 13: *Act*: 1: 10: 2. By the heartsome welcome and kind Entertainment the Saints get from him when they come to Heaven, he puts on their Crown and their white Robes with his own hand *Matth*: 25: 21: his Lord said unto him well done good and faithful Servant enter thou into the joy of thy Lord, I will make thee Ruler over many things 3. By his contemplating and beholding with delight and pleasure his own Excellencies and Image shining in the redeemed and glorified Saints

Saints; for if he delight and take pleasure in his blessed self, he must also take pleasure in his glorified Saints, who have his Image shining and perfected in them: For then shall that word be accomplished, *Zeph.* 3. --17. he will save, he will joy over thee with joy he will rest in his Love, he will joy over thee with singing. And that word *Isa.* 62. --5. as the Bridegroom rejoyceth over the Bride, so shall thy God rejoice over thee. And 4. By their continuance always before him he cannot want them (to say so) out of his sight; but they must stand continually in his presence, and 1 *Thess.* 4. 17. Be for ever with the Lord, and be as Pillars (*Rev.* 3. 12.) in the House of the Lord, to go in and come out no more. And this is a great evidence of the pleasure he takes in Salvation. O then on all these accounts is not the work of Salvation fitly called the pleasure of the Lord?

III. I shall add some Cautions for right understanding of this Doctrine, As 1. know that Pleasure and Displeasure are not Properly attributed to God, who is one simple and pure Essence without passions or Perturbations; and these Expressions are used in a condescendance to our capacity, that we may the better take up the Determinations and Effects of his blessed Will, and so they are spoken figuratively after the manner of man. 2. Altho' the Salvation of the Elect be his delight and pleasure; yet he also takes pleasure in executing just Vengeance and Indignation upon the Reprobat; for as he hath no pleasure in their persons, *Mal.* 1. 10. I have no pleasure in you saith the Lord; So he takes pleasure to damn them, *Prov.* 1. 26. I also will laugh at your calamity, I will mock when your fear cometh as Desolation and your destruction as a whirl-wind, when distress and anguish cometh upon you; for the Damnation of the wicked, though as it is simply the misery of his Creatures, he hath no pleasure in it, as *Ezek.* 33. 11. yet as it is an act of his holy Justice punishing the Sinner for his wickedness, he delighteth in it. And 3. Notwithstanding of this, yet he is highly displeased with his Peoples sinful ways, and will quarrel hard with them for them: for tho he take Pleasure in your Salvation; yet will he (as in *Psal.* 99. 8.) take Vengeance on your Inventions, and as he hath taken pleasure to do you good, so (as in *Josh.* 24. 20.) if ye transgress, he will take pleasure to do you hurt, even after he hath done you good. Yea, 4. Altho' the Lord take pleasure in your Salvation, yet he hath no pleasure in your Doubts and Misbelieving Fears, nor does he

approve thereof; But says *Matth* 16. 8. why do ye doubt O ye of little Faith. Its a gross mistake in the Lords people that they think they are never right, and God is never pleased with them, but when they are doubting and questioning his Love and their Interest in Him.

IV: I shall now improve this Doctrine, in these things (1.) O will ye wonder at and admire this good Pleasure of the Lord: In that 1. He should have taken pleasure in such mean and base Objects when he had his own blessed Perfections to delight in, his dear Son and Eternal Spirit to rejoice in, and the pure spotless Angels to take pleasure in, O may we not say, as *Psal.* 8; 4: what is man that thou takest such nottice of him? 2. That it pleased him to think on thee, and to pass by many thousands as good by Nature as ye, in many outward Advantages of Honour, Beauty, Riches, *&c.* far beyond you, and who as to humane appearance could have done him more Service than ye, for as in 1 *Cor.* 1. 26. not many wise, *&c.* And 3. That he hath made this Eternal pleasure of his so soon effectual upon you, before ye ran deep in sin, before your Heart was hardned, and before Satan engaged you, and before the means of grace were taken from you, he hath seized upon you by times, and taken you in your Moneth, and as in *Psal:* 79: 8. prevented you by his tender Mercy. (2:) By this ye may see a great impediment taken out of the way, and the Stone rolled from the Well-head, and a strong Lyon taken away that lay in the way of your coming to Christ; for ye see Gods Heart lyes to it, and he hath pleasure in your coming to Christ; for altho' ye seem to think well of Christ, and that his Heart lyes to the Work; yet ye have your own secret grumblings of God, that he is averse from it; but ye see here, that as in *John* 16; 27: the Father himself loveth you and hath pleasure in your Salvation. And therefore 1: This is a clear Call to you to venture on him, for the Father delights in it, the Son delights in it, and the Spirit delights in it; delight ye in it likeways, and it is a Bargain, its the Fathers pleasure, the Sons pleasure, O let it be your pleasure also, and its a done Business; the Father sayeth come, and the Son sayeth come, and the Spirit sayeth come, and let the Bride say come, even so come Lord Jesus, *&c:* 2. It is a considerable Encouragement that ye are sure not to displease him, yea ye cannot do him a greater pleasure than to homologat that wherein he so much Delights; so if ye would do God a kindness, (so to speak) come to Christ Jesus and be saved. And 3. Let me freely tell you, ye will highly displease him, if ye come not

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to Christ to be saved, the greatest quarrel he hath against any person, is this, that they will not be saved, *John* 5. 40. ye will not come to me that ye may have Life. O will it please you man, O will it please you Woman to be saved, as it pleaseth God to save you. And if it will not please you to be saved, I must tell you ye w damned, whether ye please or not. For it were as easie for me to tell you as long a Discourse of his Displeasure with them that believe not, as of his pleasure with them that are saved by believing. And (3.) Ye whose pleasure is to be saved, and are following the way of it; Let me exhort you to take pleasure in the working of it out, and in all the steps of carrying it on. Since it is so well pleasing to him carry ye it on in all the steps of it with delight. And even 1. These parts of Godliness which are most unpleasant to Flesh and Blood, such as Repentance, Self-denyal, Mortification, *&c.* 2. The most difficult Duties of Religion that have many Impediments in their way, ye must with delight overleap Walls. And 3. The suffering part of it, ye must take pleasure in Reproaches and Persecutions, and bind them to you as your Crown and your Glory.

Doct. 2. That the managment of this great Work of Salvation so pleasant to GOD, is put in the hand of Jesus Christ His Son, *John* 3: 35: the Father loveth the Son and hath given all things into his Hand.

In prosecution of this Truth, I shall shew you how this work of Salvation came to be in Christs hand. 2. What sort of hand he hath about it. And 3. Some Cautions for right understanding the Doctrine. And 4. I shall apply it for your Instruction and Direction as to the Work we are about.

I. What way came this Work to be in Christs hand to manage: *Answ*: 1. In the general, Jesus Christ hath a donative Power and Soveraignty committed to him as Mediator over all things, to dispose of them and order them for the good and happiness of his People, *Eph*: 1: 12. He is Head over all things to his Church, But 2. More particularly the Management of this pleasure of the Lord comes in Christs Hand. I. By special *Designation*, Call and Commission for it from His Father, *Isa*: 42: 1, 6: Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth; I the LORD have called thee in Righteousness. II. It came in his hand by fitness and *Qualifications* for it, being 1. furnished and fitted with a Body for dying and shedding of Blood, without which there was no Remission,

Heb. 10. 5. a Body thou hast given me, and being God he was able to pay the full ransome, and therefore it is called in *Act.* 20. 28. the Blood of God. 2. With Gifts and Endowments for the Work, for it behoved to have one of parts. *Psal.* 45. 7. Thy God hath anointed thee with the Oyl of Gladness above thy Fellows, and he hath not received (*John* 3. 34.) the Spirit in Measure. And 3. With an Interest in both Parties God and Man, that he might prevail and have moyen with them being a Friend to both as having both Natures. III. This great work came in his hand by *right* of Line, being the neareſt Kinsman to whom the right of Redemption did belong in Law according to that Law in *Deut.* 25. 9, 10. *Levit:* 25. 25. and practick according to the Law in *Ruth* 4. 4. and *Jer.* 32. 7. And all other Saviours are to take off the Shoe to him, and let him spit in their Face as insufficient and unlawful Saviours, as being the true *Boaz* and neareſt Kinsman, the lawful *Goel*, whose right it was to redeem Morgadges, he being our eldest Brother and neareſt Kinsman. IV. It came in his hand by voluntary *condescension* and undertaking of it, for none would or could undertake the Work but He, *Psal.* 40. 8. Lo I come to do thy will, and *Phil.* 2: 7, 8. He made himself of no Reputation, and took upon him the Form of a Servant, *&c.* He humbled himself, *&c.* He undertook it willingly and without any Constraint. 5. It came in his Hand by the great *Love* he had to Sinners, *Gal:* 2: 20: Who loved me and gave himself for me, and *John* 15: 13. Greater Love than this hath no Man, O his great and matchless Love brought it in his Hand. And VI. It fell in his hand by meer *Necessity*, for we could not by any other means be saved; For as in *Psal.* 49: 8: The Redemption of the Soul is precious and ceaseth for ever, to wit, among Men, for as *v.* 7: & 9: none of them can redeem his Brother by any means, nor give to God a Ransome for him that he should still live for ever and not see Corruption, *Acts* 4. 12. And so this pleasure of the Lord fell in Christs hand to mannage by Call and Commission from the Father by fitness and Qualification for it, by right of Law, by voluntary Undertaking, by his great Love to mankind and by a meer necessity; And so he hath a clear call to manage it for the Fathers Commision, his special Fitness, the Law of Redemption, His own Undertaking and His great Love, yea and our necesity laid it on him. Well then let Him do the Work and bear the Glory.

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II. What kind of an hand hath Christ in managing this work? *Answer*, 1. Christ hath a righteous and just hand in carrying on this work, *Heb.* 1. 8, 9. For, 1. He dealt rightly and justly with the *Law*, and gave it perfect and sinless Obedience, fulfilling (*Mat.* 3. 15.) all Righteousness; being made under the Law, he gave compleat Obedience to it. 2. He dealt fairly with Justice, & gave it all that it craved to the uttermost Farthing; and as some School-men say, even to an overplus, and bare all that Justice could lay on, even to the being made a Curse, *Gal.* 3: 13: And 3. His hand in this is just, even with reference to the great Enemy of this work of Salvation; for he but taketh from the Devil what he unjustly conquered, and had no right to, recovering out of the strong mans hands, what was given to him of the Father; and as *Luke* 11: 22: Binding the strong man, and spoiling him of his Goods which he had unjustly taken, and relieving the Captives from the hand of their Enemies, *Luke* 1: 74: That we being delivered from the hand of our Enemies, *&c.* And *Isa.* 61: 1: The Spirit of the Lord is upon me, to proclaim Liberty to the Captives. (2.) Christ hath an effectual hand in this great Affair, and makes it effectual unto the Elect, by particular application of this Pleasure of God unto them, *John 6: 37:* All that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out. And as to this, know 1. That sutable outward Means are in his hand, for carrying on the work, and making particular application of it to the Soul; for as *Rev:* 2:---1.---He holds the Stars in his Right-hand; in these Ordinances of Preaching and Sacraments, is this Salvation offered & exhibited unto you, these are the Chariots and white Horses on which he stately Mounts, bringing this Salvation with him, *Psal.* 45: 4: And we are his Heraulds and Messengers in that part, to Proclaim and Publish this Pleasure of the Lord, to make particular offer of it to every one of you; (as we actually do this day) yea, and to act over again this business, that ye may not only hear with your Ears, imbrace with your Wills, but see with your Eyes, and handle with your Hands the Word of Life. 2. Christ conveys an inward and secret Power and Vertue with these Means, whereby the Soul is inabled from the sense of their sin and hazard, to lay hold on him, and to give up themselves without reservation or reversion to him, to lament over and fight against their corruptions so long as they live, and to joyn themselves to his Interest and Party for ever. This is called *Psal.* 110: 3: the Day of his Power wherein his People

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are made willing. And 3. Upon this does follow an actual begun Salvation to the Soul, in all the parts and pieces of it even here; 1. In taking and reſcuing them out of the hands of Satan, and breaking his power over them, freeing them from the Guilt and Dominion of Sin, and delivering them from the curſe and condemnation of the Law, *Rom.* 8: 1: There is no condemnation to them that are in Chriſt Jeſus; and freeing them from the curſe and ſting of Afflictions, tho not from the bulk and Body of them. 2. In giving them a Right unto Chriſt, and the bleſſings of the Covenant purchaſed by him, *Rev.* 22: 14: That they may have right to the Tree of Life. 3. And in giving them the Earneſt and Firſt-fruits of the Kingdom (*Eph.* 1: 14:) as the Arles and Seal of the whole Bargain, and by theſe three, is this Pleaſure of the Lord actually and effectually applied by the hand of Chriſt. (3.) Chriſt hath a *faithful* hand in managing this Pleaſure of the Lord, anſwerable to his Truſt; and therefore he is ſaid, *Heb.* 2: 17: To be a faithful High-prieſt; and *Heb.* 3: 2: Who was faithful to him that appointed him; and *Hoſ.* 2: 20: I will betroth thee to me in faithfulneſs; For 1. Whatever he hath undertaken to his Father or them in this Affair, he faithfully performs it. And therefore, *Rev.* 19: 11: He is called Faithful, and 2 *Tim.* 2: 13: If we believe not, yet he abideth faithful, he cannot deny himſelf. 2. He will not let them want, even their Rods and Rebukes when they are needful for them; ſo that as *Pſal.* 119: 75: In faithfulneſs he afflicts them, and ſo keeps covenant and mercie towards them. And 3. So faithful a hand hath he in this Affair, that notwithſtanding all their Troubles, Tentations, and Conflicts, he ſhall loſe none of them, or as the word is *John* 17: 12: nothing of them, thoſe that thou haſt given me, I have kept, and none of them (or nothing of them) is loſt, he will make a faithful account of them, when he delivers up the Kingdom to the Father, and bring them all in to Glory at his Back, *John* 10: 28: Lo here am I and the children thou haſt given me; and then ſhall he be fully diſcharged of his Truſt. (4.) Chriſt hath a ſtrong and mighty hand in managing this Pleaſure of the Lord, *Pſal.* 89: 19: I have laid help upon one that is mighty; and *Prov.* 23: 11: Thy Redeemer is mighty. For 1. He powerfully conquers and ſubdues all oppoſition from Devils, Hell, Death, and the Grave, and makes them more than conquerors over all theſe, *Rom.* 16: 20: the God of your

He will not loſe his jewels nor his Benjamins that are intruſted to him.

your peace will tread Satan under your feet ſhortly, and *Dan.* 9: 24: He hath made an end of Tranſgreſſion, and 1 *Cor.* 15: 55: O Death where is thy ſting? O Grave where is thy victory? *&c.* 2. He works by his ſtrong hand all your works, in you and for you, *Phil.* 2: 13. He works the work, and bears the Glory, *&c.* And 3. He mightily ſupports under Afflictions, Conflicts, and Temptations, bearing up the Soul, that as in 2 *Cor.* 4: 8: Though troubled on every ſide, yet not diſtreſſed; though perplexed, yet not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed; O ſtrange! But everlaſting Arms are underneath, and a ſtrong Hand ſupporting. (5.) He hath a gentle and ſoft hand, in carrying on this Pleaſure of the Lord, *Iſa.* 27: 4: Fury is not in me, but he rideth with meekneſs, *Pſal.* 45: 4. and *Mat.* 11: 29. I am meek and lowly in heart. And this his gentle and meek Hand appears, 1. Under their Soul exerciſes; O how tenderly he handles them, how ſweet are theſe words *Iſa.* 40: 11: He ſhall feed his Flock like a Shepherd, he ſhall gather the Lambs with his Arm, and carry them in his Boſom, and ſhall gently lead thoſe that are with young; and *Iſa.* 42. 3. a bruiſed reed ſhall he not break, and the ſmoaking flax ſhall he not quench; and *Pſal.* 147: 3: He healeth the broken in heart, and bindeth up their Wounds. 2. Under their ſinful failings and Infirmities how tender is he of them? not upbraiding them with them, not chiding continually with them, but pitying and pardoning, and letting them go with them; O how ſweet alſo are theſe words, to this purpoſe, *Num.* 23: 21: He ſees no Iniquity in *Jacob*, nor Tranſgreſſion in *Iſrael*, *Pſal.* 103. 9. He will not chide continually, and *Pſal.* 103: 13, 14: Like as a Father pitieth his Children, ſo the Lord pitieth them that fear him, for he knoweth our frame, he remembreth we are Duſt. And 3. He is very gentle to them under their outward Croſſes and Afflictions, and even when he is ſmiting them, his Bowels are moved for them, *Jer.* 31. 20. Is *Ephraim* my dear Son? Is he a pleaſant Child? For ſince I ſpoke againſt him, I do earneſtly remember him ſtill, therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord. (6.) Chriſt Jeſus, in carrying on this Pleaſure of the Lord, hath a diligent Hand, he goeth not about it with a ſlack Hand, but with great Diligence and Carefulneſs, *Iſa.* 42: 4. He ſhall not fail, nor be diſcouraged, till he hath ſet Judgment in the Earth; or as *Mat.* 12: 20. Till he hath brought Judgment unto Victory; and *Acts* 10. 38. He went about doing good, and healing

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all that were oppreſſed by the Devil; and *Rom.* 10: 21: He ſpreadeth forth his Hands all the day long. And his Diligence in this Affair, appears in theſe things; 1. In his inſiſting in this Affair of the Salvation of Sinners, notwithſtanding their ſlighting him, and preferring other things to him (*Luke* 14: 18, *&c.*) As their Farme, their Oxen, their new Wife, *&c.* Notwithſtanding their ſhifting and delaying him, and ſaying as in *Mat.* 8: 21. Suffer me firſt to go and bury my Father, yet he would not leave him, but ſaid, Let the dead bury the dead, but follow thou me. And as the Spouſe *Cant.* 5. 2. I have put off my coat, *&c.* yet he left her not ſo, but put in his Hand by the hole of the Door, till her bowels were moved for him, and aroſe up to open to him; yea, notwithſtanding their open and avowed rejecting of him, as in *John* 7: 25. with 27. Even when they went about to kill him, yet he cries, If any man thirſt, let him come, *&c.* 2. In his following Sinners ſo cloſs, till he drives them from all their Refuges, and ſtarting Holes they flee to, and in a manner conſtrains them to yield to him, when they ſee all theſe Refuges of Lies, they take themſelves to, fail them, and prove Phyſicians of no value, as worldly Affairs, ſmoaring of Convictions, and ſome general Notions of the Lords merciful Nature; and ſo the Soul is driven to a ſtrait, and Chriſt holds ſo ſore to him, that he muſt yield, or elſe break over all Law, Conſcience, and Juſtice, which are high Walls to leap; and thus being ſo ſore put to it, he yields, and being ſhut up on every hand, and all refuge failing him, he muſt by a bleſſed neceſſity and ſtrait, flee to the Hope of refuge ſet before him, and ſay, Well, if I muſt come to Chriſt, I will come, if he will not let me alone till I yield, I do yield; and if he will be gracious, let him be gracious; and what ſhal we then ſay to theſe things? And 3. It ſhews his diligent Hand, what pains he is at with them before he leave them, and give up with them, for he never leaves them till there be no hope of gaining them, and till they peremptorly ſay as in *Luke* 19. 14. We will not have this Man to reign over us, & judge themſelves unworthy of eternal Life. As in *Acts* 28. 27. Yea, even when he is going away from them, he looks back over his ſhoulder (as it were) to ſee if they will rue, and take back their word, as in *John* 1. 38. And O *Jeruſalem*, when wilt thou be made clean? when ſhall it once be? And (7.) Jeſus Chriſt in carrying on this Pleaſure of the Lord, hath a wiſe and prudent Hand, *Iſa.* 52. 13. My Servant ſhall deal prudently *Iſa.* 53. 11. and therefore he is called the Wiſdom of God; which is

evident,

evident, 1. In the wise and prudent way he takes to engage Sinners first to himself, hooking them as Fishers, *Luke* 5. 10. charming them, *Psal.* 58: 5: catching them (as the Apostle hath the Expression, 2 *Cor.* 12: 16.) with Guile, and brings them over to him ere ever they be aware, *Cant.* 6, 12. 1. In watching their Moneth, *Jer.* 2. 24. and fittest season to speak to them, when they are in their best temper to be spoken to, *Hos.* 2: 14. I will allure her (the word is deceive, as it is rendred, *Deut.* 11. 16.) and bring her to the wilderness, and there will I speak to her heart. 2. In taking the fittest Motives that he knows will most readily prevail with them, driving in some with the Terrours of Hell (*Acts* 16. 30.) and drawing in others with bands and cords of Love, *Hos.* 11. 4. alluring them with sweet words, in his time of love, *Ezek.* 16. 8. when he is ripe, *Hos.* 9: 10: *Prov.* 25: 26: *Eccl.* 12. 10. And 3. In chooſing and waling the fittest Instruments for bringing them in, *Job* 33: 23. An Interpreter one of a thousand, to shew a man his uprightness; and *Acts* 10: 5, 6. Send for *Peter*, and he shall tell thee what thou oughtest to do; Yea, 4. And in pitching wisely upon the fittest place, where he and they may meet, *John* 1. 48. *Nathaniel* saith to him, whence knew thou me? Christ answered, when thou wast under the Fig-tree I saw thee. 2. In the wise way he takes, in dispensing their Mercies unto them. For sometimes he gives Mercies even before they seek them, *Psal.* 21: 3. And sometimes he lets them cry again and again for them, before he give them, 2 *Cor.* 12, 8. For this I besought the Lord thrice; in giving them often greater Mercies than they seek, we seek but sight to our Eyes, but he gives also (*Luke* 4. 18.) sight to the Soul; and at other times giving them less than they seek, lest they should dot on them and forget him. And in not giving them all their Mercies at once or in one day, whereby he wisely enlarges their capacity for Mercies, increases the Fruit of them, and learns them to pray and wait on for them. And 3. In wisely chooſing their Crosses for them, and not giving them a Vote in their own Affliction, for many times we are ready to say, Any cross but this; and the wise Lord sees no cross so fit for you as that. And ye ought not to seek a Vote in your own cross, but let this wise Hand choose it for you, for he knows better than ye what is fit for you, and also in ordering the Out-gates for them.

III. I shall give you some Cautions, for right understanding of this Doctrine; 1. The care and management of this work of Salvation,

does not so ly on Christs hand, as the Father and Holy Spirit were not concerned in it, for *John* 9. 17. The Father hath a hand in it, and *John* 8. 16. The Spirit hath a hand in carrying it on, although the Dispensatory work of it be laid on Christs hand. 2. Nor is it so upon Christs hand, as that people themselves are to be idle and do nothing, but let him do all, and we to ly by as stocks and stones, and let him work on us; This is the *Antinomian* Doctrine contrary to that in *Phil.* 2. 12, 13: Work out the work of your Salvation, for it is God that worketh in you to will and to do according to his good pleasure, for there you see God works, and we work; He works efficiently, and we work formally. Nor 3. Is this Pleasure of the Lord so in Christs hand, as that Ministers of the Gospel have no hand in it, for we are Ambassadours for Christ in this matter (2 *Cor.* 5. 20.) and are to beseech you in Christs stead, to be reconciled to God. And therefore altho Christ hath the main Hand in it, yet Ministers are not to be laid by, but are to be looked on as Instruments in his hand, for carrying on the Work. Nor 4. Is this work so in Christs Hand, as that Magistrats in their Station are altogether unconcerned in it, for they are, *Isa.* 49. 23. To be nursing Fathers to the Church, and *custodes utriusq; tabulæ*, for it is a dangerous maxime of a Jesuit *Magistratus nihil statuat de religione*; For Magistrats have given them by God a protecting hand, to defend and protect Religion and them that profess it, a Diatactick or Ordering Hand, in disposing of things *circa Sacra* about religious Things and Persons; And also a coercive punitive Hand, to punish them that walk contray to Godliness; all which is formally civil, although it be objectively Ecclesiastick. Nor 5. Hath the Lord given any efficient Hand in this Affair to Angels or Saints departed, so as we are to pray to them to help us, or interceed for us to God; For although the Angels have a Ministerial hand in many good things to the Saints, *Heb.* 1: 14. yet they have no efficient hand therein, nor are we to imploy them as such, or pray to them for their help or intercession (whatever they may do for us without our application) they being at such distance from us, so unacquaint with our Cases, if not revealed to them, or known by their Ministry amongst us, and so unable to help us. Nor 6. Is this Work so in Christs Hand, as that it will be perfected here on Earth, the perfecting of it is reserved for Heaven, where he will perfect all that concerns this Salvation; it is but fairly begun here, and ye cry, Grace, grace to it, but in Heaven ye shal cry, Glory, glory, to it.

Use

Use, 1. What a woful condition are ye in, whose Salvation for any thing yet known is not in Christs Hand? He never yet for any thing seen in you, having put hand to it; your misery cannot well be expressed, only take these few hints of it; 1. You are among other Rough-hands, the hands of Sin, Satan, and the World, who lead you captive at their pleasure, and handle you very hardly. 2. Your own Conscience when it is let loose will handle you roughly, if it be not seared as with a hot Iron, Accusing you, Arraigning you before the Judgment-seat of Christ, witnessing against you, and condemning you; so that ye are sometimes afraid to be alone, and would be glad to be out of the cry of it. And 3. Ye are among the hands of Gods severe Justice, for as *Heb.* 10.30,31. It is a fearful thing to fall in the hands of a living God; O who can stand when he is angry? if his Wrath be but kindled a little, blessed are all they that trust in him, and are not in the way of it; who can dwell with the devouring Fire? (*Isa.* 33. 14.) who can dwell with everlasting Burnings? Yea, 4. Thou art altogether an unfit Guest for this Feast, for it is Childrens Bread, and it is not for such Dogs and Swine as you are, it's a Pearl that if we knew you, we are not to cast before you; ye will but disgrace the Feast, ye will but offend them that know you, and ye will but put a further stop in your Salvation, and a further seal upon your Damnation.

Use, 2. It calls aloud to all of you to venture on this Hand, and once give him Imployment in this great Affair of your Salvation, since he hath so good and happy an Hand about it, as ye have heard; O will ye venture it on him. I shall in the prosecution of this *Use*, 1. Show you the way, how ye shall put the business of your Salvation in Christs Hand. 2. Give you some Encouragements to it. And 3. Some Directions about it; As to the 1. How ye shall put the business of Salvation in Christs Hand; I will not here put you to strange and uncouth things, as to ascend Heaven, or go down to Hell, (*Rom.* 10. 6, 7.) But to some plain and possible ways how ye shal get Christs Hand to your Salvation to carry it on; As 1. Be but sensible of the hard Bondage and Slavery ye are under to other cruel hands, and see if ye can shake your self loose of them, *Hos.* 14. 8. *Ephraim* shall say, what have I to do any more with Idols? My soul hath too long dwelt with them that hate Peace, wo is me that I have sojourned so long in *Mesech*. 2. Lay hold on his Covenant, when now it is offered to you, *Isa.* 56, 6. Also the Sons of the Strangers, that joyn themselve

ſelves to the Lord to ſerve him, and taketh hold of my Covenant, even them will I bring to my holy Mountain, and make them joyful in mine Houſe of Prayer, and their Burnt-offerings and Sacrifices ſhal be accepted upon mine Altar. 3. Be content to be waſhen and purged from all your Idols by him, put your ſelves in his Hand, for waſhing and cleanſing, *John* 13. 8, 9. If I waſh thee not (ſaith Chriſt) thou haſt no part with me. And therefore ſay unto him as *Peter* there, Lord not my Feet only, but alſo my Hands and my Head. And 4. Joyn in your ſelf with thoſe that are already among his Hands, and be of their Society, and of his Family, and ſay as in *Zech.* 8. 21. Let us go ſpeedily and ſeek the Lord, we will go alſo; and he will deal with you as he dealt with them, and manage your Salvation as he doth theirs. (2.) I ſhall in this *Uſe* give you ſome Encouragements to venture on his Hand; As 1. A very may be, a Peradventure, ſhould be an Encouragement to you in the ſtrait you are in, *Joel* 2. 14. Who knows but ye may be hid in the evil day? And ſay as 1 *Kings* 20. 31. Behold now, we have heard that the Kings of *Iſrael* are merciful Kings, let us, I pray thee, put ſackcloth upon our loins, and Ropes upon our Heads, and go out to the King of *Iſrael*, peradventure he will ſave thy Life. And it may be he will anſwer thee, as in *v.*---32. Is he yet alive, he is my Brother; and peradventure, as 2 *Tim.* 2. 25. Ye may come to the Knowledge of the Truth. 2. Vileneſs and unworthineſs can be no over-powering let, in the way of free Grace; but on the contrary, when the Lord hath a Deſign to exalt his rich and free Grace, no unworthineſs in you can hinder it; yea, he wyles and pitches upon the vileſt and moſt unworthy objects, to erect Trophies of free Grace upon that, not we ſo much as Grace may be glorified, *Rom.* 3. 5. And if your Salvation fall in with the exalting of his Grace, ſay ye *Amen*, ſo be it; if I be unworthy, he is worthy; if I be vile, he is Precious; and will not ſtand on my vileneſs, when he hath a mind to glorifie his Grace. And 3. Let me tell you for your Encouragement, that they are all living that ever Chriſt ſlew for venturing on him, tho they had often rejected him; O whoever ventured on him and did rue it? he caſts out none that come, *John* 6. 37. and he will deal no otherwiſe with you than with others, what? think ye he hath any ſingular quarrel at you, what will aile him at you, more than at perſecuting and bloody *Paul*, idolatrous *Manaſſeh*, and deviliſh *Mary Magdalene*? And (3.) In this *Uſe*, I ſhall give you but ſome few Directions, as 1. your putting the buſineſs of your

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own Salvation in Christs hand. As 1. In putting your Salvation in Christs hand, see that ye prescribe no Terms or Conditions to him, but do as he appoints you, and let him set down the Terms upon which he will save you, and say ye as in *Acts* 9. 6. Lord what wilt thou have me to do? the Business is set down and drawn to your hand, ye have no more to do but to give a hearty Consent to what he hath devised and prescribed, in this Gospel of his *Son*. 2. If you have any serious Thoughts of venturing your Salvation in Christs hand, dispatch it suddenly, and put not off or delay, and say not as *Augustine* confesses of himself, *modo, cras, paululum,* within a little, to Morrow I shall do it; No, no do it speedily, *Zech.* 8. 21. Let us go speedily and pray before the Lord, we dare not under the hazard of our Souls give you a day or an Hour to advise, now, now, (2 *Cor.* 6. 2.) is the acceptable time, now is the day of Salvation, presently do it or it may be not at all, now, or it may be *never*; O this, this is the golden Hour, the fair Wind and the spring Tide, O make too. 3. If ye venture on his hand, ye must venture on the Cross also, *Mark* 8: 34. Whosoever will come after Me, let him take up his Cross and follow me, ye must not only be a *Summer* but a Winter-Professor, we dare not promise you alwise fair Weather and Sun-shine days in your Journey to Heaven, ye must lay your account with storms and blasts and the Wind in your face. And 4. If you put your Soul fairly once in Christs hand, see that ye abide at it and be not every day questioning it and debating whether ye have done it or not, *John* 15. 4. abide in me, O do it so as ye may stand by it, & say I know in whom I do believe & I know he will keep what I have committed to him again that day: And (4) In this Use I am authorized and instructed by the great Master of Assemblies to be something home and closs with you upon this Head of putting your Souls in Christs hand this day, which I shall manage in those following Queries. As 1. What are ye mind to do with your Soul, whose hand are ye mind to commit it to, will ye ever get a better hand to put it in? How many Physicians have ye tryed and found them all of no value? How many Refuges have ye fled to and found them all Refuges of Lies? 2. Is not Christ waiting to be imployed by you? *Isa*, 30. 18. the Lord waiteth to be gracious, *&c.* He is hovering over you this day for your Imployment in trusting him with your Souls, O disappoint him not, let him not stand till his Locks (*Cant*: 5: 2.) be wet with the dew of the Night. 3. What Return will ye give to the particular Call and Invitation we now give you in his Name, and in an authoritative way laid to your Door, in these Words, I *by vertue of a Commission from Christ Je-*

sus

Jus, exhort, invite and obteſt you to put your Souls this day in Chriſts hand, ſay man what Anſwer will ye give? Say I, or no, if ye ſay no, as the Lord lives thou ſpeakeſt this word againſt thy own Soul; but if ye ſay I, cordially you are ſaved and your Buſineſs done that hath been long independence and is diſpatched in two Words, one from you, I *conſent*, another from him, I *will do it*, its like theſe two Words paſſed betwixt Chriſt and *Mary*, *John* 20. 16. *Mary* and *Maſter*: And theſe two Words, *Hoſ.* 3:3. thou ſhall be for me ſo will I alſo be for thee. And 4. What will become of you if ye do it not? will ye not certainlie be damned, and muſt not we proteſt againſt you and waſh our hands of your Blood, according to that in *Jer.* 11. 7. I earneſtly proteſted unto your Fathers ſaying obey my Voice, and muſt we not even ſhake the Duſt off our feet againſt you in Deteſtation of your carriage, in evidence that the Lord regards you no more than the Duſt of the Earth, and in Teſtimony of our going away from you without prevailing with you to put your Souls in Chriſts hand; And therefore being loath to part with you, I renew the Exhortation and Invitation again, O will ye throw your ſelves outof the hands of your Idols, and put your ſelf in Chriſts hand to be ſaved, O what hinders you, O whereat doth it ſtick, I know ye have your Objections which I laboured to remove the laſt Communion. I, Think ye your Salvation ſo difficult that he is not *able* to through it. *Anſw.* Was there ever any who committed their Soul to him that miſcarried, did ever the Salvation of any put in his hand miſgive, whom did ye ever ſpeak with that ſaid I put my Soul in his hand and he miſmanaged it. 2, Did ye your ſelves ever commit any Affair to Him but He brought it to a good Iſſue, may not ye point to your ſelf and ſay as *Pſal.* 34. 6. This poor Man cryeth to the Lord and he heard him, and delivered him out of all his Diſtreſſes. 3. Do not the Saints when they are going off the Stage among their laſt Words give him this Teſtimony, *Pſal.* 119. 65. Well haſt Thou dealt with Thy Servant according to Thy Word. And 4. Is it not the Song of the Redeemed in Heaven, *Revel.* 19. 1. Salvation to our God and to the Lamb who hath Redeemed us and made us Kings and Prieſts unto God for ever. Or 2. Think ye that he is not willing and hath no Heart to the Work. *Anſw.* 1. Why then took he ſo long a Journey from Heaven to Earth about it. 2: Why then did he ſuffer ſo much even to Death to make it effectual and dye in the cauſe and live again to ef-

See Serm: on *Mat.* 22. 4. *Doct.* 3.

effectuat it. And 3: Why hath he ſent us his Meſſengers this day ſo particularly and peremptorly to deal with you to put your ſelves in his hand if he had no mind to the Work. Or 3. Is it becauſe ye think ye have ſitten your time and will not be welcome now? *Anſw.* Although it be very ſad to continue refuſing Chriſt, and ſome have gotten the laſt word that ever they ſhall get of him. Yet it cannot be thee becauſe 1. He is not ready to break off ſuddenly with Sinners for many refuſals elſe it had gone hard with many of us. 2: Chriſt hath different Seaſons of bringing in Souls to himſelf, ſome in one time, ſome in another, ſome in the beginning, ſome in the latter end of the day, *&c.* And 3: Thy very Fears that thou haſt ſitten thy time and thy grief for thy former Refuſals, is an Evidence that thou haſt not ſitten thy time; And therefore put it to a Proof this day that thou haſt not loſt the Opportunitie and Day of Grace by coming and putting thy ſelf in Chriſts hand and taking thy Sacrament upon it.

Doct. 3: 'That this great Work of Salvation called the Pleaſure 'of the Lord ſhall ſucceed well and proſper in the hand of Chriſt, *Pſal.* '45: 4. And in thy Majeſty ride proſperouſly becauſe of Truth and 'Meekneſs and Righteouſneſs, and thy right Hand ſhall teach thee 'terrible Things, and *Jer.* 23. 5. Behold the days come ſaith the Lord 'that I will raiſe to *David* a righteous Branch, and a King ſhall reign 'and proſper and ſhall execute Judgment and Juſtice on the Earth.

In managing this Truth to your Edification I ſhall 1. give you ſome things for Explication and Illuſtration of it. 2. Shew you what way it is ſaid to proſper in Chriſts hand. 3. What are the grounds whereupon it ſhall proſper. And 4. I ſhall improve it.

I. I will give you ſomethings for illuſtrating the Doctrine; As (1) There is a conſiderable *oppoſition* made againſt and great Difficulties in the way of this great Work of Salvation which is in Chriſts hand that tend to the ſtopping of his Chariot Wheels in carrying it on; For (1.) *Hell* from beneath is moved againſt it. *Eph.* 5. 8. Your Adverſary the Devil goeth about like a roaring Lyon ſeeking whom to devour. 2. The Earth or World above Hell are on edge againſt it, *John* 16: 33: I have, *&c.* And 3. The *Corruption* of thy Heart particularly thy Unbelief are on foot againſt it, *Rom.* 8. 7. The carnal mind is enmity againſt God, and *Matth.* 13. 58. He cannot do great Things amongſt you becauſe of your Unbelief. (2.) The Saints when the Battel is hot and ſore againſt them have their *Fears* that the Buſineſs of their Salvation may miſcarry, and that it ſhall be

wholly

wholly born down, and that they shall be taken as a Prey out of the Hand of Christ, *Psal.* 31. 22. For I said in mine haste I am cut off from before thine Eyes. And in this case they have 1: Their serious *Expostulations*, *Psal.* 30. 9. What profit is there in my Death, *&c.* 2. Their unbelieving *Questions*, *Psal.* 77. 7, 8: will the Lord cast off for ever, and will he be favourable no more? is his Mercy clean gone for ever, doth his promise fail for evermore, *&c.* And 3. Their positive *Conclusions*, *Isa*: 49: 14. But *Zion* said, the Lord hath forsaken me and my God hath forgotten me, and say as *David* in 1 *Sam*: 27. 1. I shall one day fall by the hand of *Saul*. (3.) The *Lord* himself in the apprehension of the Saints may seem to retard and marr the Progress of Salvation for the Tryal and Exercise of his People, as *Job* often complains *Job* 6. 4. the Terrors of God do set themselves in array against me; And this he doth when 1. he *deserts* the Soul and hides his Face from them, and puts them to such sad Complaints as *Psal.* 13. 1: How long wilt thou forget me, O Lord, for ever, how long wilt thou hide thy Face from me? And as *Psal.* 30.---7. thou didst hide thy Face and I was troubled. 2. When he filleth the Soul with *Terrours* and sparks of his Wrath, and makes them say as in *Psal*: 88: 15, 17. while I suffer thy Terrours I am distracted, and thy Terrours have cut me off. And 3. When he smites them sore with outward Troubles, they then may think that all is gone, and that the design of their Salvation is quite broke up, *Psal*: 73: 13, 14. Verily I have cleansed my Heart in vain, and washed my hands in Innocency, for all the day long I have been plagued and chastned every *Morning*. And (4.) The Lord may so far *leave* his People; As that 1. What by their *Decayes* and Witherings in grace, *Psal*: 102. 11. Then 2. What by their foull *falls* *John* 18: 17: And 3. What by his letting *Satan* loose upon them, *Job* 2: 6: Behold he is in thine hand, *&c*: The Affair of their Salvation may look very desperate and broken like till God put life in it again, as he did to *Eutiches* when he fell from the Window.

II. What way notwithstanding all this, is this work said to prosper in Christs hand. *Answ.* (1.) Christ doth once fairly *begin* it well and sets it on foot, and what is well begun (ye say) is half ended, *Phil*: 1. 6. For 1. He makes *Reconciliation* and once agrees God and you, *Col*: 1. 21. And you that were sometime alienated and Enemies in your Mind by wicked Works, yet now hath he reconciled in the Body of his Flesh through Death. 2. He brings you up to the Terms of Salvation in the Gospel, to accept of the offer of Salvation therein made offer of to you, *John* 6. 37. all that the Father hath

hath given me shall come unto me. And 3. He hath *freed* you from the Dominion of Sin, *Rom:* 6. 12. from the Curse and Condemnation of the Law, *Gal.* 3: 13: And given you Title and Right to eternal Life, *Rev:* 22. 14. All which fairly begins your Salvation and sets it once a going. (2.) When it is thus begun he *carries it on* and lets it not fall to the Ground, he keeps it on Foot, *Philip.* 4. 7: He worketh all our Works in us and for us. And this he doth, 1. By *removing Difficulties* out of the way of their Salvation, making all the Mountains a Way, and rough Places plain, *Isa.* 49. 11. And I will make all my Mountains a way, and the High-ways shall be exalted. 2. By *corroborating* and assisting the habits of Grace in their actings without which they could not act, for by this assisting Graee we shall be able (as *Dan.* 11. 32.) to do exploits and to break through Troops and tread down Strength. And 3. By lively *Influences* that makes Graces and Duties go on smoothly and sweetly, *Hos:* 14. 5. I will be as the dew unto *Israel,* he shall grow as the Lillie, and cast forth his Roots as Lebanon, and *Cant.* 14. 16. Awake O North-wind and come thou South, blow upon my Garden that the Spices thereof may flow out. (3.) He Conquers and subdues all the Oppositions made to this Work of Salvation, *Rev.* 6: 2. He goeth forth conquering and to conquer. For 1. He bringeth down the strong-holds in the Heart (2 *Cor.* 10: 5:) that are exalted against this Work. 2. He *overcometh* the World, *John* 16. 33. be of good cheer I have overcome the world. And 3. He hath subdued *Satan,* and as in *Heb.* 2: 14: Overcome him that hath the power of Death even the Devil, and *Joh:* 12: 31: the Prince of this world is judged. (4:) He makes this work to *flourish* and appear more glorious than all his other works, *Psal.* 111: 3. his work is honourable and glorious, *Psal:* 45. 13: the Kings Daughter is all glorious within. For 1. He makes this work *beautiful* and pleasant, *Psal.* 149. 4. he will beautify the Meek with salvation, and *Psal.* 110. 3. it is called the beauty of Holiness. 2. He makes it *profitable* above all other Lifes, 1 *Tim:* 4. 8. Godliness is great gain and hath the promises of this Life and that which is to come, and he makes his people *Rev.* 21. 7. to inherit all things. And 3. He makes this work the most *honourable* and glorious, *Isa.* 11. 10. his rest shall be glorious, and *Rom.* 8. 21. it is called the glorious Libertie of the Sons of God, for they are all to be crowned Kings, *Rev.* 1. 6. and have Palms in their hands: (5.) He makes this work to prosper by making it *fruitful, Hos.* 14. 8. from me is thy fruit found, and he makes

them grow up (*Isa.* 44. 4:) as Willows by the water courses. For 1. He makes the work to grow *upward* in casting forth pleasant Branches of Faith, Love and Holiness, 2 *Cor.* 10. 15. *Psal:* 116. 1. *Psal.* 110: 4. or *downward* in deep rootedness in *H*umility, Stability and Self-denyal, Patience, Meekness, *&c. Gal.* 5: 22. the Fruits of the Spirit are, *&c.* 2. *He* makes the fruit of his People whom he saves, *seasonable* and beautiful in its Season, *Psal.* 1. 3. they shall bring forth Fruit in Season. And 3. *He* makes it fruitful even *in old age* when others fade, *Psal.* 92. 14. they shall be fat and flourishing and grow up as Trees of Righteousness that he may be glorified And (6.) *He* will in the end bring the work to *Perfection* and Crown, and put the Copestone upon it, *Psal.* 138. 8. the Lord will perfect what concerneth me, and *Phil.* 1. 6. he that hath begun a good work in you will also perfect it till the coming of the Lord Jesus Christ. And that 1. By perfecting his *Image* in you, cleansing you (*Ezek.* 36. 25.) from all your Idols and not a yimme of Sin or one Member of a Body of Death shall be in you, and making you perfect in holiness as your heavenly Father is perfect, *Eph.* 4. 13. So that he shall be admired in you; And neither your self, nor Angels nor glorified Saints, nor GOD himself shall see any thing in you but the Image of GOD. 2. By giving you compleat Victory over all your Enemies, causing you to Triumph in Christ Jesus, and sing these Songs more sweetly than on Earth, *Jud:* 5: 1, &c: 1 *Cor:* 15: 55: and *Rev:* 14: 3: and 15: 3: And 3: By advancing you to a full, clear, uninterrupted *Enjoyment* of God, and seing him as he is, 1 *John* 3: 2: and Face to Face, 1 *Cor:* 13: 12: possessing a Kingdom, wearing a Crown and sitting on the Throne with Christ, *Luke* 12, 32: *Rev:* 2: 10. & *Rev:* 3: 21: Now say it; hath not the work prospered well in his hand when he hath so fairly begun it, when he hath so dexterously carried it on, when he hath born down all the opposition in the way of it, when he hath made it more glorious than all his other works, when he hath made it so fruitful and flourishing, and when he hath brought it to Perfection and put the Copestone upon it hath it not now succeeded well, do ye rue that ye put it in his hand?

III: VVhat are the grounds upon which this work of Salvation committed to Christs hand shall certainly prosper and succeed well? *Answ.* (1.) The Fathers *undertaking* when in the Covenant of Redemption he laid the work upon Christ, that it should succeed with him and prosper. For 1. He undertook to *strengthen* him for the work

work, *Isa.* 42: 1. Behold my Servant whom I uphold, I have put my spirit upon him. he shall bring forth Judgement to the Gentiles, and *vt* 4. he shall not fail nor be discouraged till he hath set Judgement in the Earth and the Isles wait for his Law: and *v.* 6. I the Lord have called thee in righteousness, and will hold thine hand and keep thee. 2. He undertook to *subdue* his Enemies before him, *Psal.* 2. 9. thou shalt break them with a rod of iron, thou shalt dash them in pieces, as a Potter doth his Vessel, and *Psal.* 45. 5. thine arrows pierce the heart of the Kings enemies, and *Isa.* 42. 13: Yea, he shall prevail against his enemies *Ps.* 110. 1. 2, 3, 4. And, 3. His Father undertook for a good *Issue* of the affair in his hand, *Isa.* 53: 10. he shall see his Seed and his Off-spring shall be numerous. (2.) Christ stands in such a *capacity*, that this Work cannot miscarry in his hand. For 1. he hath the spirit of the Lord with and upon him for managing of it, not only the gifts and qualifications of the spirit which he hath received, (*Joh.* 3. 34,) not in measure, but the third person of the Trinity with and upon him, *Isa.* 61. 1. The Spirit of the Lord is upon me to preach deliverance to the Captives, *&c.* 2. He stands in such Places and *Imployments* as that it cannot misgive in his hand. For 1: he stands in the imployment of a *Mediator*, or Mids-man and intercessor for his people, *Heb.* 12. 24. For as long as he hath moyen with his Father, their Salvation cannot miscarry. 2. He stands in the room of a *Surety* for them, *Heb:* 7. 21. by so much as he is made a surety of a better Testament, he hath taken the Payment of the Debt of the broken Dyvers upon him, and having enough to pay, there is no fear but he will obtain their Discharge. And, 3. He stands in the capacity of an *head* of his people: *Eph.* 1: 22: He is head over all things to his Church, and so long as the head stands there is no fear of the Members, for becaus he lives (*Joh:* 15:19.) ye shall live also. And 3. Christ is under such *Relations* to his people, that this work of their Salvation cannot misgive or go wrong with him. For he is their *shepherd*, *Psal* 23: 1. and will not the shepherd take care of the flock? and make a faithful account of them. As *Jacob* did of *Labans* sheep, *Gen:* 3030: Again he is their *Father*, *Jer*, 3, 9, And will not the Father look after the Children? Again he is their *Husband*, and will not the Husband take care of the Wife, *Isa:* 54. 5. thy maker is thy Husband, the Lord of hosts is his Name. (3.) He hath put the Saints themselves in such a *capacity*, that their Salvation must prosper and cannot miscarry. For 1. He hath put an immortal seed within them

that cannot die, 1 *John* 3. 9: a root of matter that will never perish: 2. He hath provided them with *Armour* both offensive and defensive whereby they are able to debate with their Enemies, *Eph.* 6: 10, *&c.* put on the whole Armour of God, *&c.* and all their Enemies are disarmed by him and already overcome, *col.* 2: 15. he hath spoiled Principalities and Powers, *Heb.* 2. 14. he hath destroyed Death & him that had the power of Death, even the Devil, and 1 *cor.* 15. 55, 56. O Death where is thy sting, *&c.* And 3. He hath furnished them with a *strong-hold* and a refuge to fly to when they are straitned and sore pursued, *Zach.* 9. 12. turn ye to the strong-hold ye Prisoners of Hope, and *Heb.* 6. 18. that fly to the hope of Refuge. (4.) Christ hath gone through with the greatest *part* of that work already, and said when he was dying in *John* 19. 30. it is finished. For 1: The *ransome* is payed, *Job.* 33. 24. I have found a ransome, and then he is gracious. 2. The *Peace* and Liberty is proclaimed, *Isa.* 61: 1: to proclaim Liberty to the Captives. And 3: The *place* is prepared & occupied by Christ in Heaven for them, *John* 14. 2. and *Heb.* 6. 20. whither the Fore-runner is entered for us; And now there is litle more to do to accomplish the Work, but your hearty consent to all this, and saying *Amen* to it, let it be so. (5:) All the *security* that can be demanded for the success and prospering of this Work is given by God. As 1. His faithful *Word* and Promise, 2 *Tim.* 2: 13. He is faithful that hath promised and will not deny himself. 2: His *Oath* and his Sons Oath, *Psal:* 89: 3, 35: I have sworn unto *David*, and *Heb:* 6: 17: and 7. 20. he confirmed it by an Oath. And 3: He hath given *Seals* of it, both outward Seals of the Sacraments and the inward Seal of his Spirit, *Rom:* 8: 16; bearing witness that we are the Sons of God, Yea 4. He hath laid *Heaven and Earth* in Pawn and Pledge for the succeeding of it, as in *Isa.* 54. 9, 10. for as I have sworn that the Waters of *Noah* should no more go over the Earth, so have I sworn that I will not be wroth with thee, for the Mountains shall depart and the Hills be removed, but My Kindness shall not depart from thee neither shall the Covenant of my peace be removed: Yea (6.) This Work hath prospered so in Christs hand that thousands are already *saved* and taken up above all hazard of perishing, O what a goodly Company of redeemed Ones are already plucked up above the burning and past all hazard, For 1. There was a *sample* of Believers going to heaven both Body and Soul in *Enoch*, *Heb:* 11. 5, and *Elias* 2 *Kings* 2, 11, who were translated to heaven with their Bodies and Souls

Souls, not only as Types of Christs Resurrection, but as Samples of our going there. 2. All the Believers under the Old Testament, went to Heaven by vertue of the eternal Transaction betwixt the Father and the Son in the Covenant of Redemption, even before the Price was actuallie payed, for they all drank of the same spiritual Rock, 1 *Cor.* 10. 4. And 3. Are there not multitudes every day going to Heaven in Christs Arms? And is he not every day carrying Children to Glory? O what a vast multitude are alreadie saved, and singing their Hallelujahs before the Throne, Salvation to our God, and to the Lamb, *Rev.* 5: 9, 10: And that is an evidence of the prospering of this work in Christs Hands, that so many are alreadie saved, and all the rest will follow, and he will come and fetch them to himself. Yea, 4. Your Salvation is in its parts begun already.

Use, 1. Let this silence your Unbelief, Jealousies, and Fears, of the misgiving of your Salvation, although Dispensations speak harshly to thee, though Unbelief & carnal Reason suggest many things to thee, though restrained Bowels, & feared & felt wrath speak hard things to thee, yet fear not, the Work shall prosper, it is in a good hand; and the Doctrine tells you the Grounds upon which ye are to believe, that it shall prosper. 2. Be often looking how it is thriving and going on in your own heart, that it be not going back there, and if there be a decay, remember from whence thou art fallen, repent and do thy first works, and put it in Christs Hand to recruit. And 3. Ye may from this conclude, the prospering of Christs visible Kingdom, whatever be the opposition it meeteth with, yet he shal ride prosperouslie, and go forth conquering and to conquer, till his Enemies be made his Foot-stool.

The

The Second Action-Sermon before the Communion.

ON

LUKE 4. 18.

The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

OUR Blessed Lord being to preach in the Synagogue on the Sabbath-day, taketh a Text out of the 61. of *Isa.* 1. *verse*, Wherein he shews, what shall be his way of dealing with Sinners in order to their Conversion; in which we are to consider, (1.) A description of the Partie whom Christ dealeth with, and on whom he hath a design of Love; they are 1. *Poor*, especially in Spirit, both really and to their own sense. But what the matter of Poverty if their Heart were whole, the Spirit of a man will sustain his infirmitie, but a wounded Spirit who can bear? but 2. They are *broken-hearted*, or heart-rent and heart-torn. But 3. What tho they be both poor and broken hearted, if they were at liberty and freedom? No they are Captives carried away by the Enemy, and kept in Prison and Bondage. But 4. What tho poor, and broken-hearted, and captives, if they were seeing, or could see about them? No they are also *blind* and without sight, and sees not afar off. But 5. What tho poor broken-hearted captives, and blind, if they were whole and sound? No; they are *bruised* or ground to powder, as the word bears. O what a pitiful Party is this? and what miserable objects are these? poor broken-hearted captives, blind and bruised: 2. We have here a sutable Work and Imployment of Christ, about and toward this broken-hearted, *&c.* party, answerable to their several conditions, which is, 1. To *preach the Gospel*, or as *Isaiah* hath

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it, *glad-tidings* to the Poor, a ſtrange way of making poor people rich yes the Goſpel tells them of a Crown, Kingdom, durable Riches. 2. To *heal* the broken-hearted, and tenderly to bind up their Wounds, and reſtore Health, and to cure them. 3. To *proclaim* as *Iſaiah* hath it, or to *preach deliverance* (as it is in the Text) to the captives. 4. To *recover or reſtore ſight* to the Blind. And 5. To *ſet at liberty* them that are bruiſed. And (3.) The capacity that Chriſt is in, for theſe Works and Imployments towards this Party. As 1. His ſingular and rich *Qualifications* for it, *The Spirit of the Lord is upon me.* 2. His *Deſignation and Separation* for it, *He hath anointed me*; or by a holy Anointing ſet me a part for the Work. And 3. His *authoritative Miſſion* to it, *He hath ſent me*, or hath given me commiſſion for that end. And ſo by theſe three, he is in a good capacity to go about all theſe Imployments, for the relief of that poor, *&c.* Party.

The Spirit of the Lord is upon me, to preach the Goſpel to the poor——

I am to ſpeak to the Text as it lies in order; and in this firſt Branch of it, ye have the former three things to be conſidered, 1. A deſcription of that partie with whom Chriſt deals, and upon whom his Father and He have a deſign of Love, they are here in this part of the Text ſaid to be *poor.* 2. The ſutable work of Chriſt towards this poor Partie, which is to *preach the Goſpel or good things to them.* And 3. The capacity he is in for this Work and Imployment, *the Spirit of the Lord is upon me.* Hence,

Doct. 1. *That the Party with whom Chriſt dealeth in this Goſpel, and upon whom his Father and he hath a deſign of Love, and to whom his Errand is, are to a* poor *Party*, Rev. 3.---7---*Thou art wretched, and miſerable, and poor and naked.*

Conſid: 1. How they are ſaid to be poor; 1. As they are deſtitute of that goodly ſtock of Original Righteouſneſs, which once they Enjoyed in Innocency in *Adam*, *Rom.* 3. 21. All have ſinned and come ſhort of the Glory of God. 2. As being deſtitute of Chriſt Jeſus, the Jewel and Pearl of the Field, *Eph.* 2.---12. Without God and without Chriſt in the World. O poor wretch that wants this Treaſure Chriſt Jeſus. 3. And having no Stock or Furniture of rich Grace to live upon, having no Faith, *Mat:* 17: 17: O Faithleſs Generation, no hope, *Eph.* 2: 12: Without hope, no love to God, but haters of

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and Enemies to God, *Rom.* 8: 7: No Repentance, *Rev.* 9: 21: No true and solid comfort or consolation, or peace or joy, but lying in a Pit (*Zach.* 9: 11:) wherein is no Water. And 4: Poor even in the World, tho they be rich and have abundance, as *Zophar* says of them, *Job* 20: 22---In the fulness of his sufficiency he is in straits. For whatever they have, they have no contentment in it, they have no happiness but a curse by it, and they have no blessing in and with it. And is not this a poor partie?

Consid. 2: How men become naturally thus poor; 1. *Adam*, and we in him debauched and delapidat a goodly Stock which God once gave us in Paradise, and threw it away for one Apple, O a Garden full of pleasant Fruits, sold for one poor Apple, this, this hath beggered all the World, and made them poor, and miserable, and naked and destitute of all good. 2. We are become poor by Robberie of Enemies, we are spoiled in one day, the Serpent beguiled *Evah* and left her and us nothing; Satan run away (to say so) with our Heaven, but took it not to himself, only robbed us of it and flung it away from himself and us both. And 3. By the Lords just and judicial withdrawing of his Goods he gave us, because we choosed to want them; so that our Povertie is become our plague as well as our Sin, for God did justlie drive us out of Paradise, and sent us away poor and needie to shift (as it were) for our selves.

Consid. 3. Some things anent the sense and feeling of this spiritual Povertie, which is needful for you at this time of a Communion, As 1. The discoverie and sense of this povertie, is ordinarly carried on, 1. By the ministry of the Law, or coming of the Commandment, *Rom.* 7: 9: whereby the man not only in the general and large Glass of the Word, sees his povertie and misery, but God edges and darts a particular word that pierces the heart, and convinces him of his poor broken condition, and sends him away from Ordinances with such Arrows sticking in and piercing his heart, as that in *Gal.* 3. 20, and that in *Mat.* 16: 16: Cursed is every one, *&c.* and he that believes not shall be damned. 2. By making conscience homologat what the Law saith, and accuse for all that the Law condemns, *Rom.* 2. 15. Their consciences also bearing witness, and their thoughts the mean while accusing or else excusing one another, and *John* 8. 9. And they which heard it being convicted in their own consciences, went out one by one, for the Lord makes even a mans own heart (1 *John* 3. 20) to condemn him as well as he and his Word. But 3. And mainly by the power and light of his Spirit in the Word and upon the conscience,

ſcience, *John* 16: 8. When he is come he will reprove (or convince) the World of ſin. 2. It is dreadful to think what a length ſome perſons may come, in the ſight and ſenſe of this poor and miſerable condition, and yet never be relieved out of it, nor feel a Deliverance from it, as *Judas*, *Saul*, and *Cain*; O terrible to ſee and feel thy poverty, and yet never be made rich; O how many convictions, challenges, *&c.* are raiſed in the mind, and how many terrours ſet the conſcience on fire, and yet never quenched by the Blood of the Covenant, which ſhould make you afraid of ſticking in the Birth, and very careful to drive all your convictions and challenges to ſome good iſſue, and to ſink them all in the Blood of Chriſt. 3 This ſight and ſenſe of thy ſpiritual poverty and wants; altho it lays no engadgement upon Chriſt to pity and ſupplie you, yet it does put you in his Way and Road, and in a near capacity of getting good of him; For 1, It turns you out of your ſelf and hides Pride from your eyes, and makes you abaſed in your own eyes. 2. It makes the offer of a Redeemer with all his fulneſs more precious, more ſeaſonable, and more acceptable to you; O precious, ſeaſonable, and acceptable offer of all fulneſs to a poor and needy Sinner. And 3. It makes you more yielding and plyable to his terms in the Goſpel, Lord, what wilt thou have me to do? O any terms thou pleaſes; Yea, 4. It occaſions thy lying about the Pool of theſe Ordinances, and at the Poſts of his Doors, eſpecially thy coming to this Ordinance of the Communion, to enquire for the riches of Grace folded up here under theſe Elements; this being one of his Deal-days, crying, O Fulneſs, and all Fulneſs, here is Want and Povertie lying at thy Door; it may be he will caſt a Dog a crumb, and give a poor thing Gods Alms.

Uſe, 1. I cannot but from this, give the Alarm to theſe who were never yet ſenſible of their ſpiritual Povertie and Need; and that on the account, 1. That thou art ſenſible of other wants and miſeries and crying out under them; but never a word of this; O poor miſerable and naked Soul. 2. Thou that haſt long lived in this poor and miſerable condition, under ſearching and thundring Preaching, and yet art not ſenſible of it, art very like to be judiciallie hardned, that know what ye will, ye ſhall never know this: O but that is a heart-ſhaking Word in *Iſa.* 5: 9, 10: Go and tell this people, Hear 'ye indeed, but underſtand not; make the Heart of this people fat, 'and their Ears heavie, and ſhut their Eyes: leſt they ſee with 'their Eyes, and hear with their Ears, and underſtand with their

'Heart, and convert, and be healed. But as it is in *Rev.* 22. 11. He 'that is filthy, let him be filthy still; and he that is unjust, let him be 'unjust still. And 3. Thou art not for this Feast, if thou be not sensible of thy spiritual Povertie and Want, for thou can neither discern thy self nor the Lords Bodie; for it will prove thy poison, and thou may be hailed from the Table to Hell, as the man without the wedding garment, *Mat.* 22: 13: Then said the King unto his Servants, take him, and bind him hand and foot, and take him away, and cast him into utter darkness, there shall be weeping and gnashing of Teeth. And thou may have thy Damnation sealed, and the last Nail rooved in it. O then for the Lords sake and for thy Souls sake, be sensible of thy poverty, and miserie, and broken condition by Nature; O escape, flee, *&c.* see ye not the Furnace smoaking, *&c.*

Use 2. As for you who are labouring under the sense of this your povertie and need; the Lord allows us to speak in other language to you, and to be *Benoni's* to you, or Sons of Consolation, even that word in the 5. of *Mat.* 3. 4. Blessed are they that mourn, for they shall be comforted. And that in *Zach* 9. 12. Turn ye to the strong Holds, ye Prisoners of Hope, even to day do I declare, that I will render double unto thee: O but ye ly fair for a day of Espousals with the Kings Son, your very considering of your case (*Psal.* 45. 10.) and your willingness to forsake your Fathers House, and to joyn your selves to him, makes him desire your Beautie, for as poor and black as ye are; and who knows but this may be the Marriage feast, and the time of inriching you, of healing your broken heart, and setting you free from Bonds, *&c.* For 1. I find all the Invitations of the Gospel poured into thy Lap; O ye poor and needie come ye, and I will make you rich, *Rev.* 3. 18. I counsel thee to buy of me Gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, *&c.* 2. Find ye not the secret Grip he hath of you, when ye are like to sink under your Convictions and sense of your Miserie, and when ye are overcome by your Fears, and are multiplying Objections against your self, saying, O what if there be a Decree against me? I may have sitten my time, I may have committed the sin against the Holy Ghost, *&c.* O how sensibly does he keep thee from Despair? and giving it clean over, and makes thee say as in *Psal.* 73. 22, 23. So foolish was I and ignorant, I was as a Beast before thee. Nevertheless, I am continuallie with thee, thou hast holden me by my right hand; This gives thee hope. 3. Ye

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cannot be gotten harled from thir Ordinances; And for all the sharp Words, Delayes, Disappointments, others preventing thee, rough and unskilful dealing of Watch-men, and other Diversions, yet ye ly still at the Pool, and hangs on upon thir Breasts (tho sometimes but dry) sucking and drawing, and art still enquiring at the Watch-men, *saw ye him, saw ye him?* Ye lie still at the Water-side, waiting for Wind and Tide, crying, *Have over, have over*; O then be Encouraged, ye are at the right side of the Door, knock and it shall be opened unto you. Yea, 4. It is a token for good to thee, O sensible Sinner, that thou would be fain rid of a bodie of Sin, that thou art beginning to fall out with your Idols, and that ye are hungring for Christ under this sense of thy spiritual povertie and need.

Doct. 2. *That Jesus Christ hath a suitable work towards the relief of his poor party, even to* preach good tidings to them.

Consid. 1. What these glad tidings are; 1. They are the News of the Birth of a Saviour full of Grace and Truth, and with abundant Peace, *Luke* 2. 10, 11. *And the Angel said unto them, fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of* David *a Saviour which is Christ the* Lord. O ye poor, sing and rejoice; for to you is born a full and rich Saviour, out of whose fulness ye are to receive grace for grace. 2. The good and glad News of the easie, rational, honourable, and advantagious Terms, upon which ye may have this Saviour, and all his fulness to be yours, which are; 1. Onlie know and be sensible of your need of him, and that ye are lost and will die a Begger and perish without him. 2. Consent heartilie to take him, all of him, and onlie him, and him for ever, never to part with him again. And 3. That ye will make use of him, improve him, and live upon and to him when ye have gotten him; And is not this glad tidings, that a poor man may have a Treasure of and in Christ, for knowing his need of him, for taking of it, and for improving and living upon and like it; can there be a better Bargain for poor Folk? ye may soon be rich this way; all is but to take and improve when ye need. And 3. There is the good News and glad Tidings of a Crown and Kingdom fallen to a Begger, *Luke* 12: 32. Fear not little Flock, it is your Fathers good pleasure to give you a Kingdom; and 2 *Tim.* 4: 8. Henceforth is laid up for me a Crown of Righteousness, &c. O Believers, will ye ever be poor again.

Consid. 2. How Christ *Preacheth* these glad Tidings to this poor

party; As 1. Christ preaches these glad Tidings *Ministerially*, in the external Dispensation of these Ordinances in the Gospel by his sent Messengers, *Isa.* 52. 7: How beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publisheth peace, that bringeth good tidings of good, that publisheth Salvation, that saith unto Zion, thy God reigneth! We are the Heraulds to proclaim a Peace, the Ambassadors to conclude a Peace, the Friends of the Bridegroom, to wooe and bespeak a Spouse for Christ; and the Stewards to dispense these Treasures for enriching the poor, and it is as if God did beseech you by us; and we are here this day Ministeriallie to proclaim, make offer of, and exhibit the Riches of Christ to the poor and needie; O will ye take them off our hand. 2. He can make Conscience, Providences, and insensible Creatures preach these glad Tidings to you, when he giveth them Tongues to speak; For 1. He can make thy Conscience to see and proclaim these good News to thee, and put Motions there to embrace them. 2. He can make Dispensations to speak to thee; 1. Providences of mercy may utter these good News to thee in their own language, saying, O pleasant Gold, Silver, Lands, Raiment, Relations, &c. But much more pleasant Redeemer, Crown, and Kingdom, Treasures in Heaven, and Mansions above. 2. Crosses carrie the same glad Tidings, and preaches the same News, when Christ taketh them for his Text, and makes thee say, O heavy Burden, but O blessed Rest; O bitter Povertie and Want, but O blessed Riches of Christ; O sad Sufferings and spoiling of Goods, but O sweet hundred fold and Spirit of God and Glory; O shameful Cross, but O glorious Crown and Kingdom. And 3. Even the irrational and inanimate Creatures when he gives them orders, do passively preach these good Tidings; all of them as it were crying and smiling on you, and saying, My Lord, my Master, and my Creator loves you, and is worthie of you, and desires to be reconciled to you; the Lillie preaches, he that decked me with such Beauty, can cloth you with Ornaments and Garments of Salvation; The Earth preaches, he that hath given me such Plenty and Fulness and makes me Fruitful, can easily make up your Wants, and make you to abound; O excellent Sermons from Conscience, Creatures, and Providences, having once heard the Preaching of these things from the Word. But 3. There cometh one after both these two, which powerfully and effectually preaches these good Tidings to the heart, whose shoes latchets we are not worthy to unloose, even

even Christ himself and the Spirit of God who touches the Heart with such a Power and efficacy that the news are welcomed, imbraced and improven, So that the pooer receive the Gospel effectually, the Treasure is in Earthen Vessels, but the Excellency of the power is in him, he hath put the Words in our Mouth, but he keeps the *Key* that opens the heart in his own hand, for when this internal efficacious preaching comes *Lydias* Heart must open, the poor must receive the Gospel, the Lame man must leap as an Hart, and the Disciples must leave their Nets and follow Christ, why? Christ himself and the *Spirit* hath preached good News to their heart And 4. The Effects and Consequents of his preaching thir glad tydings to the poor, are very emarkable. As 1. How this poor party as they pity those who neve heard these glad Tydings, and have stopped their Ears at them; So are they overjoyed with them and their Hearts leaps for joy, as *Hannah* 1 *Sam.* 1. 18. *who went out and her Countenance was no more sad.* O who can tell (but they that have felt it) what unspeakable Joy the glad Tydings of the Gospel brings to a poor Soul dwelling in the midst of Wants, and hath been long as the *Heath* in the Wilderness that sees not when good cometh. Now they have heard good News and never till now, and no evil Tydings can come after this, or if they come they are not affraid of them, for these good News turns all to good, and makes the saddest Evils to be the Messengers of good, all speaks good News after this; And so *the meek are made to increase their Joy in the* Lord (Isa. 29, 19.) *and the poor among men, shall rejoice in the holy one of* Israel. 2. O how they wonder at these Tydings, and are taken up with Admiration, saying, what meaneth the height, deep, breadth and length (*Eph.* 3. 18.) of this Love and stay themselves and wonder saying as 1 *Sam.* 7: 18, 19.— And is this the manner of man O Lord God, and what can *David* say more unto Thee? But only that the poor and the needy are not forgotten, but thought upon by thee; That the Shepherd is advanced to a Kingdom, and taken from following the Ewes to weare a Crown: O wonder, the King hath married his Captive, and given her two Worlds in Dowry, things present and things to come. O Angels, O Heavens and Earth wonder at these News! And 3. How they have not only a deaf Ear to all lying slanders of Satan and misbelieve contrary to these News, and will not suddenly take up an ill Report of Christ and his Love; But also how soberly and prudently they incline to tell and divulge these glad Tydings, *Psal.* 66. 16.

Come

Come and I will tell you what God hath done to my Soul; Tho' in some cases, as, till they be sure, and when it will be edifying, or when they may not be suspected of Hypocrisy, the poor that have found this Jewel incline to lay it up & hide it, (*Mat* 13: 44:) yet in other cases they cannot hold but tell what God hath said to them, and how he hath opened their Eyes, and to tell to the Daughters of Jerusalem the good News they have heard, and how the Gospel hath made them rich in Faith and good Works.

Doct: 3: *That Christ is endowed with the Spirit of God for this Work*; But I shall forbear this till I come to the 3*d* thing in the *v.*

——*He hath sent me to heal the broken Hearted*.....

We have in this 2*d* part of the Description of that party with whom Christ deals, 1. The *case*, *broken hearted*, or as the word will bear heart-rent or heart-torn. 2. The *Cure* of this case which is here said to be *healing* from Christ, or binding up, *&c.* And 3. The *capacity* Christ is in for this Work of healing broken and rent Hearts. He is sent and hath a Commission for doing of it, *He hath sent me to heal the broken hearted.*

Doct. 1. That these to whom Christ Jesus in a special way is sent, are a *broken-hearted party*, *Luke* 10. 30, 34. *Psal.* 147.--- 3.

Consid. 1, Some Things in general, As (1:) The natural hardness of the Heart, For 1. There is an *original* hardness of the Heart, every one is born with a hard heart, *Ezek.* 3.--- 7. *For all the house of* Israel *are impudent and hard hearted*, Mark 6. 52. 2. There is an *acquired* hardness of heart which is in people by their frequency and customary sinning, hardning their own heart, and by their obstinate resisting the Calls of the Word, *Heb.* 3: 13. *lest any of you be hardned*, &c, *Deut:* 15: 7: And this we are dehorted from, *Psal:* 95: 8: *harden not your Hearts*, &c: which is repeated and cited in the New Testament, *Heb:* 3: 8, 15: and *Heb:* 4: 7: And 3: There is a *judicial* hardness of Heart inflicted by God as a plague, because they love to have it so: Thus the Lord judicially hardned *Pharaohs* Heart, *Exod:* 14: 8. *And the Lord hardned* Pharaohs *heart, and he pursued after the Children of* Israel and thus the people complain, *Isa.* 63. 17. why hast thou hardned our Heart, *&c.* (2.) There is no small difficulty in breaking this hard Heart, if we consider, 1. The natural obstinacy of the Heart which resisteth all Convictions, and what is said of the Heart of the Leviathan,

than, *Job* 41. 24. is true of the Heart of Man, *His heart is as firm as a ſtone, yea as hard as the piece of a nether Milnſtone.* 2. If ye conſider the means appointed for breaking the Heart, the many Hammers that are appointed for breaking the Heart, 1. The Hammer of the Word, *Jer.* 23. 29. *Is not my word like as a Fire ſaith the Lord, and like a hammer that breaketh the Rock in pieces?* 2. The Hammer of an enlightned Conſcience that is ſtill laſhing upon the Heart. 3. And the Hammer of ſad and ſharp Providences, as in *Jer.* 2. 30. *I have ſmitten your Children in vain, they received no Correction.* And 3. If ye conſider the mighty *power* which it takes to break the Heart, even no leſs than the Arm of *Jehovah*, for after the Heart hath endured many ſtroaks from Ordinances, Threatnings, Challenges of Conſcience and Afflictions, the Spirit of the Lord muſt be imployed in breaking the Heart, *John* 16. 9. *the Spirit ſhall convince of ſin*, this, this is he that effectually breaks and wounds the Heart, and ſends away the Sinner crying I am wounded, I am pained at the very Heart. And (2.) Tho the Heart be hard, and tho' there be a difficulty in breaking of it, yet there is a neceſſity of having the Heart broken in order to Salvation; for Chriſt heals none but they that are broken, and he binds up none but them that are wounded; And ſuch is the neceſſity of this brokeneſs of heart, That 1. Without it the Soul will never prize Chriſt Jeſus nor eſteem highly of him as the Phyſician. 2. Without this the Soul will never ſubject to the Terms and Conditions of Salvation. And 3. Without this the ſweetneſs and comfort of Chriſts healing cannot be felt and experienced. Yea 4. Without this brokeneſs of Heart nothing is to be expected but eternal Wrath, *Rom.* 2. 5. *But after the hardneſs and impenitency of thy heart*, &c. (4.) In the general know that there are ſeveral kinds of brokeneſs of heart As 1. A *Law-brokenneſs* which is not deſireable for it ſelf but in order to its end. And this is the breakings which the Diſcoveries, Challenges, Irritations, Threatnings and Terrors of the Law makes upon the heart in order to the driving the Soul to Chriſt Jeſus, whereby they are not only broken but in ſome ſenſe killed, *Rom.* 7. 9. *But when the Commandment came ſin revived and I died.* Thus theſe were broken at *Peters* thundering Sermon, *Acts* 2: 37. *Now when they heard this, they were pricked in their hearts, and ſaid Men and Brethren what ſhall we do?* 2. There is a *Goſpel-brokenneſs* of heart which is that godly Sorrow and grief of heart for ſin wrought by the Spirit of God, occaſioned by the ſight and ſenſe of ſin, the Apprehenſions of pardoning Mercy, and look-

looking upon the Death of Christ caused by our sin, O how these breaks and melts the heart and makes them to cry out as *Psal*: 38. 4. *for mine iniquities have gone over mine head as an heavy burden they are too heavy for me*. 3. There is a *Love-breaking* of the heart when the Manifestations and Feelings of the Love of God are shed abroad in the heart, and the Consideration of the Death of Christ, takes such Impression, *Zach*. 12. 10, that the heart breaks and melts and dissolves all in kindly sorrow; alas that I should dispise and abuse such Love, *&c*. And 4. There is a *Providential-Breaking* of heart, when by some Cross or Affliction the heart is broken, *Psal*. 69. 20. *Reproach hath broken my Heart, I am full of heavinesse, I looked for Comforters but I found none*. And 5. There is a *sympathizing Brokenness* of Heart for the Affliction of others especially of the Church, Who is afflicted and I am not, *&c* and *Jer*. 9: 1, O that *&c*. and *Psal*. 137: 6, 7. *Hab*. 3. 16.

Consid. 2. What this brokenness of Heart is, 1. Consider how it is expressed in Scripture by other Phrases equivalent to it; As 1: *Rending of heart*, Joel 2: 13, this is an allusion to the custom among the Jews of their renting their Garments to shew their Detestation and Sorrow for any thing, as *Ahab* rent his Cloaths when he feared a great Judgment; And the high Priest rent his Cloaths, when in his Opinion Christ did speak Blasphemy. 2. A *contrite heart*. *Psal*. 51. 17. which is a further degree than rending, for the word signifies bruised or pounded as small as Dust, so that it retains not the former shape it had but is all beaten to pieces. 3. A *wounded Spirit*, *Prov*: 18. 14. A wounded Spirit who can bear; outward wounds or Torments of Body are nothing to a wounded Spirit, when the Word as a two edged Sword divides (*Heb*. 4. 12.) betwixt the Soul and the Spirit. 4. A *tender heart*, as *Josiah* had, 1 *Kings* 22: 19. for naturally every mans heart is as a stone, *Ezek*: 36: 26: but a tender heart is ready to receive good Impressions, and soon sensible of sin or offence against God. 2. Consider what this brokenness of Heart implyeth, As 1. It implyeth *pain* and trouble of Heart for sin, the word is borrowed from the breaking of Bones within the skin, Psal. 55. 4. *my heart is so pained within me, and the terrors of death are fallen upon me*, and *Psal*: 51. 8. *make me to hear Joy and Gladness that the Bones thou hast broken may rejoice*. O what pain and trouble and grief of Soul when sin is seen in its Nature, Aggravations and Desert, O the Fountain of Life is the heart, and when that is touched what grief and pain does it occasion, *Psal*. 38. 3. My sin hath caused this grief and pain. 2. It implyeth a *Discovery*

and

and laying open what is in the heart, for the word *also* in the Original is an Alluſion to the breaking of a Veſſel to the Diſcovery of what is contained in it: So when the heart is broken the Man ſees the ſeven abominations that are in it, the ſwarms of Luſts and Idols that were formerly hid and covered, are laid open, and do now appear and ſhow themſelves, *Pſal.* 51: 3. *For I acknowledge my Tranſgreſſion, and my ſin is ever before me:* The Man never knew there was ſo much evil in him before. 3: It implyeth a *Separation* of the heart from that to which once it was united, *Hoſ.* 14. 8. for breaking is a ſeparating of parts that were united, or a Diviſion of one part from another in continuous Bodies, So the heart is broken when a Separation is made betwixt it and the Heart of its deteſtable things, and their Idols that hath been as their Life, now are caſt away, and the Union broken that was betwixt the Heart and them. 4. It implyeth *anxiety* and perplexity what to do, having now ſeen ſin, having now felt the weight of Wrath they are in Perplexity what to do, *Act.* 2. 37. *Acts* 16. 29. *What ſhall I do to be ſaved?* what hand ſhall I turn me to? where ſhall I have relief? O for an Interpreter one of a Thouſand to ſhew me my Righteouſneſs. 5. It importeth an apprehenſion of their own uſeleſneſs to God, or for any ſpiritual work, *Pſal.* 31. 12. *I am as a broken ppt,* they think they ſerve for nothing to God or to themſelves. And 6. It affecteth the Body, as *Prov.* 17. 22. a broken Heart makes oft times a tender Body.

Conſid. 3: The remarkable effects of this brokenneſs of heart whereby ye may know if ye have it, As 1. All external breaking of Body or Bones by outward Trouble or Perſecution will be thought little or nothing to it, Soul-Martyrdome is far ſorer than Bodily-Martyrdome, *Prov.* 18. 14: The Spirit of a Man will ſuſtain his infirmity, but a wounded Spirit who can bear, a little touch of this will quell the ſtouteſt Heart; This laid the proud perſecuting Goaler (*Acts* 16: 29.) upon his back and made him tremble. 2. Such broken Hearts are very inquiſitive after a Phyſician to heal them, O where is he? that heals the hurt of the Daughter of Zion? is there no balm in Gilead, is there no Phyſician in Iſrael (*Jer:* 8. 22.) why *&c.* And upon the Report that Chriſt Jeſus is good at healing of broken hearts, they cry after him, as *Pſal.* 6. 1, 2: O Lord heal me for my Bones are vexed, my Soul alſo is ſore vexed, but thou O Lord how long? And *Pſal.* 41. 4. I ſaid Lord be merciful unto me, heal my Soul for I have ſinned againſt thee; for they know none can

heal or bind up but he. 3. They are afraid, 1. of slight healing and skinning over the Wound, when it is not soundly healed, *Jer.* 8. 11. and that either they themselves or Ministers by speaking peace to them when it is not due to them, for Fractures ill healed are very dangerous and often prove a Gangrene. 2. They are much affraid of a judicial stroke that they shall never be healed; they tremble at that word *Ezek.* 47. 11. But the miry places thereof and the Marishes shall not be healed they shall be given to Salt. And then 3. They are afraid lest if they be healed at all it shall be long a doing, and that they shall succumb ere the Cure come, which makes them cry out as *Psal.* 6. 3. -- but thou O Lord how long, and as *Psal.* 13. 1.-- 3. Yea 4. They are afraid of being made worse and hurt by every thing that comes near them, as they who have a broken Leg or Arm, are afraid of every thing lest it hurt them, and make their pain more *Psal.* 13. 2. 4. A broken Heart will be moved with three sort of Sins mainly, As 1: For spiritual Sins or Sins of the Heart that come never farder nor the Heart, especially Unbelief, Unclean-Thoughts and Hypocrisie. 2. Sins against Light, Mercies, Judgments and Engagements to the contrary. And 3. For predominant sins, beloved Lusts and Sins that most ordinarly prevail and most easily beset. 5. A broken heart will be deeply affected with the sins of others as well as their own, *Psal.* 119: 136. Rivers of Tears run down my Cheeks because of the wicked that forsake thy Law; The Sins of a Nation and Church, the Sins of Neighbours, and the sins of their Relations and Families. And 6. A broken Heart still seeks for more brokenness as one of their great Cures, the Remedy they would be at is more of the same Disease, O strange Cure! for a broken Heart to cry out, O break me yet more, O more Sorrow, more melting of Heart, more grief and trouble for sin, *&c.*

Consid: 4. Some means for attaining to this brokenness of Heart, As 1. Take a narrow view of thy natural Estate in its sinfulness and danger, look upon it and hold thy head over it as a state of Enmity against God, *Rom.* 8. *The carnal mind is enmity against God, neither is it subject to the Law of God, nor indeed can be,* As a state of Death the natural Man *Eph.* 2. 1. is dead in Sins and Trespasses. As a state of Darkness, *Eph.* 5. 8. ye were once darkness but now are ye Light in the Lord. And as a state of Bondage and Captivity whom Satan *Eph:* 2. 2. leadeth Captive at his Will. And as a very Hell upon Earth, a state of Condemnation; He that believes not is condemned already in the

the word, in his own Conscience if it be awakened, in the sentence of the Law, *&c.* 2. Take some particular Sin or Idol and consider the sinfulness and danger of it, and that will break thy Heart, and the serious Reflection upon one sin may break thy Heart for that and many moe. 3: Take good heed to the Threatning part of the word and point these Threatnings at thy own Breast, as spoken to thee in particular. 4. Consider the Love of God, and that may contribute to melt thy heart; O how Love melts the Heart, the goodness of God *Rom.* 2. leads to Repentance. And 5. View the Death of Christ which is a very humbling and heart breaking Consideration, O his, Death will bring thee to resent sin as procuring it, *&c.*

Consid. 5: The Advantages of this broken heart, As 1. A broken Heart is acceptable and well pleasing to God, *Psal.* 51. 17.-- *A broken and a contrite Heart O God thou wilt not despise.* 2. It makes up many defects in your Service and Duties, *Psal.* 51. 17.-- The Sacrifices of God are a broken Spirit. 3. It makes the Soul a fit receptacle for God to dwell in, *Isa.* 57: 15. For thus saith the high and holy One that inhabiteth Eternity, whose Name is holy, I dwell in the high & holy Place, with him also that is of a contrite and humble Spirit, to revive the spirit of the humble & to revive the heart of the contrite Ones. 4. It brings God near to Men, *Ps.* 34. 18. the Lord is near to them that are of a broken heart, and saveth such as are of a contrite Spirit. And 5. It lays you open to Christs sweet healing, *Ezek.* 34--. 16.--I will bind up that which was broken, and will strengthen that which was sick. And O who would not be broken that they may find Christs soft hand healing them, and find the proof of that sweet word. *Jer.* 30, 17. for I will restore health unto thee, and I will heal thee of thy wounds saith the Lord. Yea 6. It puts you in the right road to Heaven where all your wounds and bruises will be cured, For there is a Tree (*Rev.* 22. 1.) the Leaves whereof are for the healing of the Nations, there is no complaining there of Wounds or Bruises but all are perfectly healed.

Doct: 2. *That Christ Jesus is the healer of broken hearts,* 2 ~~Kings 20. 9.~~ Psal. 147. 3. He healeth the broken in heart, And in following soth of this Doctrine I desire these three things to be considered

Consid. I. How Christ heals broken Hearts? *Answ.* (1.) He makes them sensible of their Wound, the cause of it, and that they can have no cure any other way. I say 1: He makes them sensible of their Wound and Bruise, and makes them cry out, as *Psal:* 38. 8.

I am feeble and sore broken; So that they can lay their hand upon their Wound, and say this is my Infirmity, *Luke* 9: 11. He healed them that had need of healing. 2. The Lord makes them sensible of the cause of their Wounds and soreness of heart, that it is Sin and Wrath set home by the Law upon the heart, *Psal:* 38: 3: there is no soundness in my flesh because of thine Anger, neither is there any rest (or as in the Original health) in my Bones because of my sin, And 3. That there is no cure for a broken heart in any Creature, in our own Righteousness or in our own Duties, *Hos.* 5: 13: When Ephraim saw his Sickness and Judah saw his Wound, then went Ephraim to the Assyrian and sent to King Jareb yet could he not heal you nor cure you of your Wound. 1. He heals broken hearts by renewing of them, *Psal.* 51: 10: renew, *&c.* 2. By causing them come to him with their broken hearts to cure them, who is the Physician appointed skilled and experienced for that Work, *Deut:* 32: 39: see now that I even I am he, and there is no God with me, I kill and I make alive, I wound and I heal, neither is there any that can deliver out of my hand: In Order to which, *He* 1. Suffers them to be tryfted with Disappointments of healing from other hands, and makes them say as *Job* of his Friends, *Job.* 16. 2. *miserable Comforters are ye all*, and as *Job* 13: 4. *Physicians* of no value. 2. He spreads a Report of himself as only framed for that work of healing broken Hearts, *Act.* 10: 38. —— who went about doing good and healing all that were oppressed by the Devil. And 3. By a secret power and vertue upon their Heart drawing them to him, *Cant.* 1. 4. *draw me and we will run*, and so he fetches them to himself. (3.) By pouring in the Oyl of Consolation into the broken heart, a Type of this you have in *Luke* 10: 34. There are three Comforts whereby Christ healeth broken hearts, 1. *He* tells them that their Wounds are not deadly, and their sickness is not unto death, but he hath wounded them to make his glory conspicuous in healing them, *Hos.* 6. 1. Come let us return unto the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up after two days, will he revive us, *&c.* 2. He will be very tender of these broken hearts, *Isa.* 42. 3. a bruised Reed shall he not break, and the smoaking Flax shall he not quench, and *Isa.* 40. 11. he shall gather, *&c.* And 3. In his healing he makes the heart more entire than ever it was, broken Bones restored are stronger than before, *Psal.* 51. 12. 'restore to me 'the joy of thy Salvation, that the Bones which thou hast broken

'may

'may rejoyce, *Psal.* 42. 11. Who is the health of my countenance. He not only heals Diseases of the Heart, but brings health and cure, *Jer.* 33. 6. 'And for all whose wickedness I have hid my face from 'this City, behold I will bring it health and cure, and I will cure 'them, and bring unto them abundance of peace and truth. (4.) He healeth in pardoning their sin, *Psal.* 103. 3. *Jer.* 3. 22.

Consid. 2. By what means Christ healeth broken Hearts? 1. He healeth broken Hearts by his Blood, this is the Plaister for broken hearts, to be bathed in the Blood of Christ, *Joh.* 3:14: with *Numb.* 21:9: *Isa.* 53:5: By his stripes we are healed; *Joh:* 3:14: & *Num:* 21:9: so that Faith in the Blood of Christ is the most soveraign Remedy for a broken Heart, which made Christ to say to that person, *Mat.* 9. 22. Thy Faith hath made thee whole, *Acts* 14. 9. O strang cure, to heal you by breaking and bruising himself, and making a plaister of his own Blood; O what Physician would do this? O wonder at it, for it is not the manner of man; O strange, a bleeding bruised Redeemer to make a heal Saint, and cure a broken Heart. 2. He healeth broken hearts with his Word, such a word as that *Isa.* 57. 18. *Psal.* 107. 20. 'He sent his 'word and healed them, and delivered them from their Destructions, *Mat.* 8: 8: 'Speak but the word, and thy Servant shall be whole; he says but, *be thou whole*, and it is done. O strange, to heal with words and to make bare words Spirit and Life, how many wounded hearts hath a promise healed? And 3. He healeth by his Spirit of Consolation, who is therefore called the Comforter, *John* 15:26: 'But when 'the Comforter is come, whom I will send---even the Spirit of 'Truth, &c. He it is that applyes the Blood, he it is that makes the word effectual to heal hearts. 4. By Prayer and calling upon him, for healing to thy wounded heart, *Psal.* 41: 4: 'Heal my Soul, for I 'have sinned against thee; which he found by experience, *Psal.* 30. '2. O Lord, my God, I cried unto thee, and thou hast healed me. 5. The Lord heals by wounding the heart more; there is a very strange word in *Isa.* 19: 22: 'And the Lord shall smite *Egypt*, he shall smite 'and heal it, and they shall return unto the Lord, and he shall be 'intreated of them, and heal them. So that his smiting of them is the mean of his healing them, *Hos.* 6. 1.--- 'He hath torn, and he will 'heal us; he hath smitten, and he will bind us up. And 6. By his comfortable approach to the Soul, *Mal.* 4. 2: But unto you that fear, *&c*

Consid: 3. Some things anent the Lords healing of broken hearts,

As

As 1. Christ is very ready and willing to this work; O if I could commend him to you on this account, that he is ready and willing to help, 'Mat. 8. 5, 6, 7. And when Jesus was come unto Caperna-'um, there came a Centurion unto him, beseeching him, saying, 'Lord, my Servant lieth at home sick of the Palsie, grievously tor-'mented; Jesus saith unto him, I will come and heal him. And as he was ready on Earth, so he is no less ready and willing now in Heaven to it, but hath the same heart to Sinners he had then. 2. There are some broken hearts refuse to be healed, *Jer.* 51. 9. I would have purged them, but they would not be purged; I would have healed them, but they would not be healed. And that's a sad case in *Hos.* 7. 1. 'When I would have healed Israel, then the Iniquity of Ephraim was discovered, and the Iniquity of Samaria: they stand in the way, of their own healing: 3. Many broken hearts are healed by Christ but know it not, nor will acknowledge it; *Hos.* 11. 3. 'I taught E-'phraim also to go, taking them by their Arms, but they knew not 'that I healed them, *John* 5: 13. 4. The great mean of this healing is, an humble Address unto and imploying of Christ Jesus, *Mat.* 15: 30. 'And great multitudes came unto him, having with them 'those that were lame, blind, dumb, maimed, and many others, and 'cast them down at Jesus Feet, and he healed them: Insomuch that 'the multitude wondred when they saw the dumb speak, the maimed 'to be whole, the lame to walk, and the blind to see. 5. Some Souls are incurable; that is a dreadful word *Deut.* 28: 27. 'The Lord 'will smite thee with the Botch of Egypt, and with the Emerods, and 'with the Scab, and with the Itch, whereof thou canst not be healed. and 'v: 28. The Lord shall smite thee with madness, and blindness, 'and astonishment of heart: *John* 12. 40: 6. There are some Ministers that should be Physicians to sick Souls and broken Hearts, who not only have no skill of this Disease, never having had it themselves, *Ezek.* 34: 4: 'The diseased have ye not strengthned, neither have ye 'healed that which was sick, neither have ye bound up that which 'was broken, *&c.* And who not only heal this Disease slightly, *Jer.* 6. 14: 'They have healed also the Daughter of my people slightly, 'saying, Peace, peace, when there is no peace; but also they have hurt them, and wounded them, and rankled their Sores, *Cant.* 5: 7: 'The Watchmen that went about the City found me, they smote 'me, they wounded me, the Keepers of the Walls took away my 'Vail from me; and *Ezek.* 34.---4, But with force and with cruelty have

'have ye ruled them; yea, they defile and pollute that which ſhould heal his people, 'v. 18, 19. Seemeth it a ſmall thing unto you, to 'have eaten up the good Paſture, but ye muſt tread down with your 'feet the reſidue of your Paſtures, — but ye muſt foul the reſidue 'with your feet; and as for my flock, they eat that which you have 'troden, *&c.* And 7. Chriſts healing is effectual and holds good; he does not skin over Wounds ſlightly, *Jer.* 17. 14. 'Heal me, O 'Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved: for thou 'art my praiſe. He will abide your reproof, for the effect of his cure, for it beareth Witneſs of it ſelf, he hath healed you, and ye are healed; ſtand forth then as Monuments of his perfect cure. As *Luke* 6 8. 'But he knew their thoughts, and ſaid to the Man which 'had the withered hand, Riſe up, and ſtand forth in the mids, and 'he aroſe, and ſtood forth. 8. Chriſts healing is ſeaſonable when, *&c.* he ſpeaks a word in ſeaſon. And 9. It is tenderly gone about, *Pſal.* 147. 3.

Conſid. 4. The Reaſons why Chriſt healeth theſe broken Hearts; 1. Becauſe of his Commiſſion from the Father to do ſo, *He hath ſent me,* ſays the Text, and *Iſa.* 42. 1. He is upon his Fathers buſineſs when he is doing ſo. 2. Becauſe of his own Compaſſion towards them, *Luke* 10. 33, 34. *Heb.* 4: 15. O how pitiful is he to this party. 3. Becauſe he will have his Grace conſpicuous in ſuch a work, that Grace may ſhine, and the Report of him may ſpread abroad, and his Name known as the only Phyſician. 4. That he may not loſe the Glory of the work he hath begun, he will perfect it; therefore he will not only break, but he will heal, for if he ſhould only break the Heart and not heal it, he ſhould loſe much of the Praiſe of the work he hath begun, And 5. That he may have a loud Song of Praiſe from theſe broken Hearts when he heals them, *Pſal.* 51. 14. Our Tongue ſhall ſing aloud of thy Praiſe; O how ſweetly does a heart healed by Chriſt, ſing!

Conſid. 5. The ſenſible effects of this healing of a broken Heart; As 1. Theſe who are healed in their Hearts, will have the high Praiſes of the Lord in their heart and mouth, and their broken Bones now healed will rejoyce, *Pſal.* 103. 3. Bleſs the Lord, O my Soul,---who healeth all thy Diſeaſes. 2. The healed Heart is fit for work, whereas before they were much diſabled for Duty, now they (as it were) take up their Bed and walk; yea, their Bruiſes being healed, they are ſtronger than before, and able to abide ſorer Sets, broken Bones not

only

only rejoyce, but are stronger than before; the lame man (*Isa.* 35. 6.) shall leap as an Hart, for greater strength and further establishment is ordinarly the Result of great Breakings. And 3. They are enabled to comfort others, with the same Consolation wherewith (2 *Cor.* 1. 4.) they have been comforted of God.

I shall shut up with these three *Questions*; *Quest.* 1. Were ye ever broken in your Hearts, as I have opened? *Quest.* 2. Did ye ever find the Sweetness of Christ healing you? Did ye ever find his gentle Hand about your wound? And *Quest.* 3. What Effects have followed on your cure? Are the high praises of the Lord in your mouth? *Psal.* 103. 3. Are ye fitter for Salvation work than ye was before? the lame man shall leap as an Hart, *Isa.* 35. 6. And are ye able to bind up the wounds of others, and comfort them with the same Consolations wherewith ye are comforted of God?

To preach deliverance to the Captives

These words contain the third part of the Description of that Party with whom Christ treats in the Gospel, where (as in the former) we are to consider; 1. Their case, *captives.* 2. Christs work towards them in this case, *to preach deliverance,* not only doctrinally but powerfully. And 3. The Capacity he is in for this work, as in the first part of the *v. The Spirit of the Lord is upon me,* &c.

Doct. 1. *That these upon whom Christ hath a design of love and mercie, are naturally Captives and Slaves,* Acts 8. 23.

Consid. 1. To what naturally all are in bondage and captivity; As (1.) They are captives to Sin; 2 *Pet.* 2: 19: While they promise them liberty, they themselves are the Servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. And this captivity to Sin imports these things; 1. The In-being of sin, or In-dwelling of it in the heart, *Rom.* 7: 18, 20: For I know that in me, that is in my flesh, dwelleth no good thing, and *v.* 20. but sin that dwelleth in me. This enemy to whom ye are in bondage is within you. 2. It imports the Opposition that sin makes to the Soul, and the war it commenceth against the Soul, *Gal.* 5: 17: The Flesh lusteth against the Spirit, for these two are contrary the one to the other, and 1 *Pet.* 2: 11: Abstain from fleshly Lusts which war against the Soul. 3. It includes the victory and conquest which sin obtains over the Soul

Soul, *Rom.* 7: 23: But I see another Law in my Members, warring against the Law of my Mind, and bringing me into captivity to the Law of Sin which is in my Members. And 4. It importeth a Dominion of sin over the Soul, of Authority, *Rom.* 7: 21: I find then a law, &c. And *Rom.* 8:--2: The Law of Sin and Death, a Dominion of Power and Rule, as a King, *Rom.* 6: 12. Let not sin therefore reign in your mortal Bodie, that ye should obey it in the lusts thereof. And a Dominion of consent, *Ezek.* 14: 4: Every man of the house of *Israel* that setteth up his Idols in his heart, and setteth the stumbling-block of his Iniquity before his face.

(2.) They are Captives to the Law, as a Covenant of works, therefore are we said naturally, *Rom.* 3: 19: to be under the Law; For 1. We are the Laws Debitors, *Gal.* 5: 3: For I testifie again to every man that is circumcised, that he is a debtor to do the whole Law. 2. Tho they have nothing to pay, the Law craveth sore, and cries still for Obedience, tho ye have no power to obey, yet the Law still craveth its due, crying, Do, do; the Law crieth still for perfect Obedience. And 3. Until it get satisfaction, it detaineth and holdeth the Sinner in captivity as a Prisoner till the Debt be payed, as in *Gal.* 3: 23. And thus we are captives to the Law.

(3.) We are Captives to the curse and condemnation of the Law; *Gal.* 3: 10: For as many as are under the works of the Law, are under the curse of the Law, for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them; For 1. The curse and condemnation of the Law is a Prison, the very sentence of it, and as the word is in *Gal.* 3. 23. shuts us up, and concludes under wrath, as in Gal. 3: 22: Concluded, &c. 2. The begun Executions of that Sentence here, are as chains and Fetters in the Prison; so while we are in nature, we walk as Prisoners in Chains and Bonds; As in *Zach.* 9: 11. And 3. This curse and condemnation (if mercy prevent it not) tends to everlasting captivity in Hell, and to Chains of Darkness for ever, *Jude v.* 6. reserved in Chains of Darkness.

(4.) These with whom Christ deals are captives to Satan, and under his power, *Eph.* 2. 2. *According to the prince of the power of the air, the Spirit that now worketh in the children of disobedience.* And all are under the power and bondage of Satan naturally; 1. As a Jaylor that hath a Commission to hold in the Prisoners, they are delivered up to him as a keeper of the Prison-doors: and so he is called *Luke* 11, 21. The

strong man that keepeth the House, and holdeth all the Goods in peace. 2. As a conquering Tyrant, who hath made conquest of them and tyrannizes over them, making them Slaves and Drudges in sin, and to serve his designs, furiously driving them on to mischief. And 3. As an Executioner and Tormentor, who both here is and hereafter will be the Executioner of the Wrath of God, upon impenitent and unbelieving Sinners.

And 5. They are under Bondage and Captivity to the Creatures; tho once they had Dominion over the Creatures, yet now they are become Slaves and Captives to them; they are under the power of the Creature, which the Apostle 1 *Cor.* 6. 12. boasts that he was delivered from; For 1. They follow the course of this World: 2. The Creatures refuse to serve them. Yea, 3. They revenge Gods Quarrel in them.

And 6. They are captives to some predominant prevailing Lust or Idol, called *Mat.* 5, 30. A right-hand or right-eye; which 1. Is intermixed in their natural constitution of body, and woven in with their Flesh and Blood. 2. Doth hinder and mar both the performance and success of their Duties. And 3. Doth constantly Night and Day haunt them, and rise up with them, walks with them, and lies down with them, and keeps them waking in the Night.

Consid. 2. The evil and danger of this Captivity and Bondage which naturally we are under; which will appear, (1.) In the *nature* and *properties* of it. For 1. It is a *spiritual* or Soul-bondage, our *Soul* is among Lions; and this is worse (as you shall afterward hear) than outward bodily captivity, in so far as the Soul is more excellent than the Body. It is spiritual as in regard of the Object, the Soul being in greater servitude than the Body, tho sometimes Satan also inslaves the Body by Possessions, Obsessions, *&c.* And as in respect of the Enemies being spiritual Adversaries, *Eph.* 6. 12: *We wrestle not with flesh and blood,* &c. So in respect of the way how we are brought and held under this Captivity, it is not by outward Force, but by spiritual subtil Temptations, called *Rev.* 2. 24. The depths of Satan, and *Eph.* 6. 11. The Wyles of the Devil. 2. It is an *universal* captivity, *Eph.* 2: 3. We are all by nature Children of Wrath as well as others. And that not only as to Persons, and as to all the Faculties of the Soul, but as to all the parts of the Body, *Isa.* 1. 5.---The whole head is sick, the whole heart is faint, from the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises, *&c.*

3. It

3. It is a *comfortless* captivity, and therefore is called a Pit where there is no Water, *Zach.* 9. 11. *As for thee also, by the blood of thy Covenant, I have sent forth thy Prisoners out of the Pit wherein is no water.* There is no true peace, comfort or joy in this Captivity, tho they have carnal and worldly comforts, yet these are but as the crackling of Thorns under a Pot, and as a glass of pleasant poison; for there is no peace, no comfort to the wicked, saith my God. 4. It is a *wearisome* Captivity, *they weary themselves*, *Jer.* 9. 5. *to commit Iniquity*; many a wearisome Night and Day have they in the Devils service, he wearies the Soul, he wearies the Body, and he wearies all about them with their Wickedness; O what a wearisome Trade is it to be a Drudge to the Devil! 5. It is a *cruel* Captivity, he handles them cruelly and severely, even to the torturing of both Soul and Body. An Emblem of the Devils cruelty ye have in these two men in the Gospel, as in that man *Mat.* 5. 3, 5. And there met him a man who had his dwelling among the Tombs, and no man could bind him no not with Chains, & always Night and Day he was in the Mountains and in the Tombs, crying, and cutting himself with stones; and that man in *Luke* 8. 27. And when he went forth to Land, there met him a man out of the City, which had Devils a long time, and ware no clothes, neither abode in any House, but in the Tombs, and as *verse* 29. For often times he caught him, and was bound with Chains and Fetters, and he brake the Bonds, and was driven of the Devil into the Wilderness. 6. It is a *voluntary* Captivity to which we willingly consent, for we yield our selves (as *Rom.* 6:19:) and our Members Servants and Instruments of unrighteousness to sin; and with our own consent serves the Devil and our Lust. 7. It is a *terrible* Captivity full of Darkness, Terrours, and dreadful sights and Alarms; therefore the Wicked are said, *Prov.* 2: 13: To walk in Darkness, and to abide in the regions and shadows of Death, where they are a Terrour to themselves and to others. And 8. It is a *perpetual* Slavery if Mercy prevent it not, ye will be eternally Captives to the Devil and your Idols, and remain with him in Chains of Darkness for ever, *Jude vi* 6: O dreadful, to be eternally in this Bondage and Captivity.

(2.) The evil and danger of this captivity, appears from the woful *consequents* of it; For 1. It is such as impelleth to sins against the light and principles of Nature, and drives them so furiously on to sin, as makes them break all natures Bonds, as *Rom.* 1: 31: Without natural Affection, *&c*, and *Psal.* 106: 37, 38: They destroy the Fruit of their

Body in sacrificing them to *Moloch*. 2. This captivity to sin and Satan, doth keep men from believing in Christ Jesus, under the most clear and powerful offers of the Gospel, and gives Ministers occasion for that complaint, *Isa.* 53: 1: Who hath believed our Report, *&c.* and *John* 12: 40: They could not believe, because *Isaiah* said, he hath blinded their Eyes, and hardened their Heart, that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them. 3. This servitude and captivity, does at last lead to final and total Apostacy. Whence is it that men will be so far wrought upon, as *Heb*: 6: 4, 5. but from this deep and long continued slavery to sin, which drives them at least to final Apostacy, and to the Sin against the Holy Ghost. And 4. This Slavery and Captivity to Sin and Satan will end in Hell, if Christ by his Grace give not Deliverance from it, their end will be Destruction, *Phil.* 3: 19: and eternal separation from God.

And (3.) Compare but this captivity and bondage to sin and Satan, with other outward bondages and captivity, and ye will find it the worst and most dangerous. For 1. Other captivities and bondages are outward, and respect the external man and his Lot in the World, but this is inward, and subjecteth the Soul and all its powers to the Devil, O Soul-slavery, it is dreadful & most dangerous, by so much as the Soul is better than the Body, *Mat.* 16. 26. *What doth it profit a man,* &c. 2. Outward Bondage and Captivity is more easily recovered, as by exchange of Prisoners, by ransome of Money, by the pity of the Conqueror, by escaping out of Prison, or by force & violence, *&c.* but none of these have place in this captivity, *Psal.* 49: 7: *none of them can by any means redeem his Brother, nor give to God a ransome for him*; and *v.* 8. *For the redemption of the Soul is precious, and it ceaseth for ever,* to wit, among men. For no less than the porwerful Grace of JEHOVAH, the Blood of Christ, and power of the Spirit, can bring a Soul out of Prison. 3. The greatest outward and worldly Conquerors, have been the greatest slaves to the Devil and their Lusts, as *Alexander*, *Cesar*, &c. And the greatest conquerours of their Lusts, have been in the greatest outward bondage, as *Paul* in Bonds and a prisoner to men, but not to his Lusts or to the Devil.

And (4.) View but the hurt and evil of this captivity to the Godly, in whom it is but in part, and not total, as in *Rom.* 7. see how *Paul* wrestles with a body of Death, and a Law in his Members, and cries out *v.* 24, O wretched man, *&c.* As 1. How it dwells in them

Rom.

Rom. 7: 20: *sin that dwelleth in me.* 2. How it works and operats in them, *Rom:* 7: 21: I find then a Law, that when I would do good evil is preſent with me, and that againſt Light of Nature, Light of the Goſpel, Light of Grace, againſt Diſpenſations of Mercy and Judgment, Convictions, Reſolutions, Vows and Prayers. And 3. How it carries them Captive, *Rom.* 7. 23. tho' they go not willingly yet are they led Captive by ſin, kept under it for ſome time, and much Work it takes to recover them again, and all this notwithſtanding the wound it received in firſt Converſion, and continual Oppoſition it meets with from Grace, from the Spirit from the word and from Providences.

Conſid: 3. Some Cautions for right underſtanding this Doctrine, As 1. As ſome perſons do appear to be more under the Slavery of Sin than others, So this Captivity is more in regard of ſome ſins than other ſins. For ſome Men are more given up judicially to ſin than others are, and to ſome ſins more than other ſins, 1. Becauſe of their loving to have it ſo, and voluntary Submiſſion to a wicked Way. 2. That their Judgment may be Beacons to others. And 3: That the world may ſee how ſtrongly Corruption works and breaks out over all Banks. 2. Men are not to be reckoned Slaves and voluntary Captives to ſin 1. By their having ſin in them, for the beſt have that as *Paul Rom.* 7: 20: Sin that dwelleth in me. Nor 2. By their dayly Failings and Infirmities, for in many things we ſin all, *Jam:* 3: 2. for which God will pity them, for he hath compaſſion on the ignorant and them that are out of the way. Nor 3. By falling at a time in groſs Sins upon a preſent preſſing and violent Tentation, as *David*, Peter, *Solomon*, &c. Nor 4: from the prevailing of a predominant Idol being poſsibly the Evil of the Time they live in, or a ſin they are naturally inclined to by the Conſtitution of their Body, or a ſin which by reaſon of their Education they are more obnoxious to, for all theſe are incident to the Godly: And 3: That which frees a godly man from being a Captive or Slave to Sin. is, 1: That tho' he hath his Infirmities, yet he is in a ſtate of freedom by Flying to Chriſt *John* 8: 36: *if the Son ſhall make you free.* 2: The Dominion and Power that ſin hath in a godly man is not univerſal, but in ſome predominant. Nor 3: Is it perpetual and conſtant but for a Time, they recover out of it by time. And 4: He cryeth out under it as being raviſhed with it, as the Maid under the Law, *Deut:* 22: 27: And as *Paul Rom* 7. 24: O wretched man that I am who ſhall deliver me, &c:

Uſe

Use I. This Doctrine affords us matter of wonder, 1. That wicked men do no more evil than they do, being such slaves to sin, and it having such Dominion over them, and were there not a Bridle in their Jaws and a Hook in their Noses, they would certainly break out and make a very Hell upon Earth: But there is a restraint upon these Slaves that they cannot do the evil they would; For it is said *Gen.* 20:--6: That God witheld *Abimelech* from sinning 2. Wonder that tho wicked men be such Slaves to sin, and it hath such Dominion over them, yet it is not able to withstand and resist a converting Work and power; But it goeth on, and with a strong hand over the Belly of that Dominion of sin, brings the Prisoners out of the Pit. He that is the stronger man, *Luke* 11. 22. binds the strong man and spoils him of his Goods. 3. Wonder that grace lives or that the Spunk keeps in under such powerful captivating Lusts even in the Godly, and that there is any thing remaining among such powerful and subtile Lusts. O what a wonder is it, Considering 1. That Angels and *Adam* fell who had no Corruption in them. 2. That thy Corruption hath been longer in thee than Grace hath been. 3. That there is more of Corruption and Sin than of Grace in thee, for in *Gal.* 5. 19: 22. there are Seventeen Corruptions recited and but Seven Graces. 4. Sin is more suteable to thy Nature than Grace is, for Grace is above *Nature*, but Sin is mixed in with thy *Nature* and Constitution of Body. 5. That there is as much ill and Corruption in thy Heart as in the Hearts of the worst in the World, the root is alike in all altho' the growth be not alike. Yea 6. Sin will never leave thee so long as thou art in the Body, and will never be got out till the Vessel be broken, as it was with the Vessel of Earth defiled with Leprosie, *Levit.* 11. 33. and 15. 12. it behoved to be broken, no washing or scouring would do it. And 4. Wonder that thir Captives are so merry and joyful in their Chains, and that they laugh and sport and play in their Fetters; It is truly a wonder and a sad one to see men laughing and sporting and yet going the high way to the pit Considering, 1. The greatness and weight of that Wrath they are to endure, O how insupportable and how intollerable it is. 2. That it is their own procuring and wrung out with their own hands, O Israel thou hast destroyed thy self. And 3. That it may be so near to them, thy Judgment sleepeth not, it hastneth on, it will be upon you, one of thir days or years he will come upon you as a Thief in the night,

Use 2. Ye that are in this Captivity and Bondage, Labour to come out of it, as was said to those who were Captives in Babylon, *Rev.* 18. 4. So say I to you come out of her my People, *&c.* In order to which 1: Be sensible of your Bondage and know that ye are Slaves to sin and Satan, This is called a Spirit of Bondage, *Rom.* 8. 15. which is the first step towards a delivery from Bondage: 2. Ye must enquire after him who is the Deliverer Christ Jesus, and tinkel your Chains upon him, and cry Deliverance Lord, Deliverance Lord, to a poor Prisoner, as *Psal.* 31.-- 1. Deliver me O Lord in thy Righteousness, and *Psal.* 109.-- 21. because thy Mercy is good, deliver thou me. And 3. Ye must walk as a redeemed Captive and as a ransomed Prisoner, *Psal.* 56. last *v.* for thou hast delivered my Soul from Death, wilt not thou deliver my feet from falling, that I may walk before God in the light of the Living. These are not many, these are not impossible, and these are not unreasonable Terms, and if ye will come up to them ye shall be delivered from Captivity.

Use 3. Of trial, if ye be yet compleat Slaves and Captives to these Enemies. In order to which I shall give you some marks of those who are yet Captives to Sin and Satan. As 1. Ye whose Heart the word never reached nor did affect, are yet compleat Slaves to Sin, ye are so shut up in Prison that the word hath no access to you, nor can win in upon your Heart to convince, awaken, reprove, instruct and direct you, *Jer.* 8. 9: *They have rejected the word of the Lord, and what Wisdom is in them*, and that word, *Jer.* 6. 10. *To whom shall I speak and give warning that they may hear, behold their Ear is uncircumcised and they cannot hearken: Behold the Word of the Lord is unto them a reproach they have no delight in it.* His Words take Impression on others but not on thee, *Micah* 2. 7.-- *do not my words do good to them that walk uprightly.* But they never did good to thee, yea ye have a prejudice at wakning and searching preaching, it rankles you and ye storm at it, and ye hate it and them that preach it. 2. Ye that paint your Prison to your selves and would make your self and others Believe that ye are not in so ill a Condition as Ministers say ye are in, are yet Prisoners and Captives to sin, *Rev.* 3. 17. *Because thou sayest I am rich and increased with Goods and have need of nothing and knowest not that thou art wretched and miserable and poor and blind and naked*, O this Delusion that thy state is good, is a sad evidence that thou art yet a Captive to Sin and Satan: 3. Ye that restrain Prayer in secret and in your Families habitually and ordinarly are yet Captives, Is not this

this given as a mark of a wicked man, *Job* 15. 4. *yea thou castest off fear and restrainest Prayer before God*; And is it not given as a mark of a converted Sinner, *Acts* 9. -- 11. *for behold he prayeth.* Oh Man ye will not pray till ye have neither Time nor Tongue nor Heart to pray. and till ye will not be heard tho' ye should cry, *Prov.* 1. 28. and till ye be made to pray to *Hills and* Mountains (*Rev.* 6. 16.) *to cover you and to hide you from the wrath of the* Lamb. A prayerless person is a bound Slave to Sin and Satan. 4. Ye who sin with these Ingredients in sinning are still Captives to sin, As 1. Ye who sin wilfully and with the whole bensil of the will, *Heb:* 10: 26. if we sin wilfully after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for sin, *Jer.* 2. 25. and 44. 16. Its true Godly men sin voluntarly and with their Wills, but not with such a full Bensil of Will, there is some resistance in the Will, and therefore *Paul* says *Rom.* 7. 19. *the evil that I would not that I do*, they sin but with a part of the Will; But the Wicked Man sins with the whole Will; The Variation of the Expression concerning *Achabs* sinning and *Pauls* sinning, it is said of *Achab* that *he sold himself to work wickedness*, 1 *King.* 22. 25. But it is said of *Paul* that he *was sold under sin*, *Rom:* 7:14. They were both *sold* but with this difference, that *Achab* sold himself, but *Paul* did not sell himself, but was sold against a part of his Will. 2. Ye who sin *impudently* and boldly. *Jer.* 6: 15: 'Were they ashamed 'when they committed Abominations, nay they were not at all a-'shamed, neither could they blush. But the Godly tho' they sin yet they are ashamed of their sin, *Ezra.* 9: 6: 'Oh God our Iniquities are 'increased, I blush and am ashamed to look up. But if thou be impudent in sinning and boast of it as *Doeg*, *Psal.* 52: 1: 'Why boastest 'thou thy self in Mischief O mighty Man? and if thou glory in thy shame thou art a Slave and Captive to sin, for we never read of a Godly Man that boasted in his sin. And 3. Ye who sin *maliciously* are Slaves and Captives to sin, *Psal.* 59. 5. Be not merciful (as it will read) to them that sin of malicious Wickedness; O a dreadful mark of a Captive to sin, is to sin maliciously and out of despight against God. And so ye who have these Ingredients in your sinning are fully Captives to sin, and I may say of you as in *Deut.* 32. 5: They have corrupted themselves and their spot is not the spot of my Children. 5. Another sad mark of a compleat Captive and Slave to sin is hatred of the Godly, ye that hate and malign the Godly who are set free from sin, are certainly Captives and Slaves to it. Take but that one

place

place to prove this i*Jo*: 2: 9, 11: he that saith he is in the Light & hateth his Brother is in darkness even until now, and *v*: 11: But he that hateth his Brother is in darkness & walketh in darkness & knoweth not whither he goeth, because the darkness hath blinded his Eyes. And because some of you may pretend it is not for their Godliness that ye hate them, but for their Faults; I will evince to any rational Man, that whatever ye pretend, it is their Godliness that ye hate them for, and not for any other thing, For 1: Ye do not hate the same sins in others that are wicked men like your self, which ye say ye hate in them but tho' they be guilty of the same things ye alledge in the Godly, yet ye hugge and embrace them, and if ye did hate them for these ills ye would hate these also who are guilty of the same evils. But GOD and your Conscience knows ye do not so. 2: Ye loved them before they were converted, and your hatred of them bears date from the very time they began to seek God and love his Truth. 3. Ye Love them for other good Properties they have, and will commend them for these, but ye hate them for their Religion, as they said of old *bonus vir Caius sed est Christianus*, Caius *is a good man, but he is a Christian*, So you will commend them for other things, but not for that wherein they are most praise worthy. And 4, It is evident that it is for their Godliness you hate them, because ye cannot give another rational account why ye do it, they never disobliged you, they have no civil dealing with you to wrong you, and yet ye hate them, and say as that Atheist did *Non amo te Sabadi nec possum dicere quare.* i: e: *I love you not, but I cannot tell wherefore*, But I can tell you wherefore ye love them not, even because the Image of God is in them, which ye and all the seed of the Serpent hates.

I shall shut up this Doctrine by shewing you from Scripture how far a godly and renewed Man may be a Captive and Slave to Sin, & yet retain his Grace, which I shall not do to foster any in their Sin, but for the ease of some afflicted Consciences who are ready to say, O I think I am a compleat Slave to sin for &c: (1:) A truly godly Person may be so far a slave and captive to sin that he may not know that it is a sin which he hath done; And thus it was with the Patriarchs in the first Age of the World they were given to Poligamy or the marrying of many Wives, which doubtless was a sin, because it was contrary to the first Institution of Marriage which was to be betwixt one Man and one Woman, and yet they lived in it and dyed in it, and altho' we are not to doubt of their mourning in private for it,

yet the Scripture mentions not their Repentance for it, they not being at first convinced of it to be a sin. (2.) Tho' a truly Godly man know a thing to be a Sin, yet he may be so far a Captive to it as through the Impetuousnes of his Corruption and Lust, and the Force and Continuance of a Tentation, he may be carried to commit it, as also through the withdrawing of the Spirit. As *David* he could not but know that Adultery was a Sin; and also *Peter* could not but know that Cursing and Denying of his Master Christ was a Sin; Yet both of them being left of the Spirit of God, the strength of their Corruption and violence and Power of the Tentation was such, that they were carried away captive to commit these Sins. (3.) A truly Godly Man may be so far a Captive to Sin and Satan, as to deliberat and contrive how to commit sin, As is clear in *David* in the matter of *Uriah* 2 *Sam.* 11. 14. For there *David* contrived the means whereby, the Time when, and the Manner how *Uriah* should be killed and the Instruments by whom. And yet still there will be a part of the Heart hating the evil they are contriving. (4.) A Godly man may be so far a captive to sin, that he may fall into these sins which are contrary to these Graces wherein he is most eminent. Thus *Abraham*, tho' recorded in Scripture to be the Father of the Faithful, yet fell in unbelief and distrust of God by denying his own Wife, *Gen.* 12. 12. So *Noah* a sober Man in such a degree, that when all the Generation was luxurious, he was commended of God for sobriety, yet did he fall into the sin of Drunkenness so far contrary to his ordinary sobriety, *Gen.* 9. 21. So *Moses* commended for the meekest man on Earth, yet he fell in passion (*Psal.* 106. 33.) and spake unadvisedly with his Lips, and uttered that passionat word *Numb.* 11. 15. if Thou deal thus with me kill me I pray Thee out of hand; So *Job* tho' eminent for patience, yet we read also of his impatience. (5.) A truly godly Man may be so far a captive to sin, as when he hath committed Sin he may go about to defend it and justifie it; Thus *Jonah* sinned in disobeying Gods command in going to *Nineveh*, and was angry when God spared the City, and being challenged for his Anger went about to justifie it, *Jonah* 4: 9: saying I do well to be angry even unto Death. Thus a good Man even to Gods Face would justifie his sin. (6.) A truly godly Man may be so far a Captive to sin that he may be a long time before he repent of it. Thus we hear not of *Davids* Repentance till the Child was born and *Nathan* the Prophet came to him; Nay *Josephs* Brethren were

twenty

twenty one years before they were troubled for selling their Brother even until they were in Prison in *Egypt*, Gen. 42. 21. *Then they said one to another, verily we are guilty of our Brothers Blood, and therefore is this evil come upon us.* And (7.) A godly man may be so far captive to sin that he may fall into the same sin often and again. Many Scripture instances we have of this, as *David* fell often in lying, *Peter* thrice in one Sin, *Joseph* often in Swearing by the Life of *Pharaoch*, and *Jehoshaphat* twice in sinful Complyance with wicked Men, 2 *Chron.* 18. 3. with 19. 2. and again he did it 2 *Chron.* 20. 35. and yet was a good man. And this should make you bless God that ye come not so near Hell, and that ye stand not upon the Threshold of Damnation, for there is not much betwixt such and Hell, O tremble lest ye go so near it, and bless him who keeps you from the very Borders of ruine.

Doct. 2. *That Jesus Christ preaches deliverance to these Captives and thereby sets them at liberty, Isa.* 49. 9. *Isa.* 42. 7. I shall desire you upon this Doctrine to consider these things following.

Consid. I. What this deliverance from Bondage and Captivity is, As (1.) It comprehends a freedom from the Law as a Covenant of works *Rom.* 7. 4. 'Wherefore my Brethren ye are also become dead to the 'Law by the Body of Christ that ye should be married to another, *&c.* Altho' the Law be now a Rule to direct our Life to discover Sin, and a School master to lead us to Christ, *Gal.* 3. 24. yet is it not a Covenant of Works to us, but Christ hath delivered us from it in that respect. (2.) It hath in it a freedom from the Curse of the Law and first Covenant, *Gal.* 3. 13. Christ hath redeemed us from the Curse of the Law being made a Curse for us, every man by nature is under the curse of the Law, and Christ hath redeemed us from that curse by giving satisfaction to Justice in being made a curse for us. (3.) It holds forth a freedom from the *power of Satan* to whom we are Prisoners and Captives. *Heb.* 2. 14. — He also himself took part of the same (to wit of Flesh and Blood,) that through Death he might destroy him that had the power of Death that is the Devil. He hath loosed us from that Captivity we were under to Satan, of which I have spoken in the former Doctrine. (4.) It importeth a freedom both from the Terror and Allurements, the Force and the Fraud of the World, *Gal.* 1. 4. who gave himself for our Sins that he might deliver us from this present evil World, according to the will of God our & Father. (5.) It hath in it a freedom from the Dominion

of our own Lusts and Idols, *Rom.* 6. 14. for sin shall not have Dominion over you, for ye are not under the Law but under Grace, he hath freed us from that Dominion, Tyrrany and Reign of Sin over us and loosed these Bonds of Iniquity, that tho' it be in us, yet hath no Dominion over us. but is controlled and protested against. And (6.) It holdeth forth the perfect and compleat Deliverance we shall have in Heaven from all these things from which we are here on Earth delivered but in part, 1 *Cor.* 13. 10. But when that which is perfect is come then that which is in part shall be done away. Then 1. Shall they be delivered from all their Enemies of *Sin*, Hell and Death; and Triumph and be more then Conquerors over them. 1 *Cor.* 15. 55. O Death where is thy sting, O Grave where is thy victory? and *v.* 57. But thanks be to God that hath given us the victory, through our Lord Jesus *Christ*. Then 2. Shall they be delivered from all their Tentations and Accusations, 2 *Pet.* 2. 9. God knoweth how to deliver the godly out of Tentations. Then 3. Shall they be compleatly delivered from all Wrath and Curse and Fear of these, 1 *Thes.* 1. 10. Jesus who hath delivered us from the Wrath to come. Then 4. *S*hall they be delivered from all their Troubles in the World, either outward or inward for God, *Rev* 7, 17. *S*hall wipe away all Tears from their Eyes. And then 5. Shall they be perfectly freed from sin, both in its Inbeing, Molestation and Dominion, *Rev.* 21. 27; there entereth nothing there that defileth, *&c.* O now compleat deliverance to the Captives, Now come out of your Prisons, now shake off your Chains never to return to them again, nor to remember them but to encrease your Deliverance and Glory.

Consid. 2. What way this Deliverance is brought about and accomplished. (1.) It is brought to pass by the Love and Piety of him who justly put them in Prison and Captivity, originally it is from the Love and Pity of God who justly put them in Bondage, and in his Love and Wisdom contrived the way of their Escape, *Isa.* 63. 9. In his Love and in his Pity he redeemed them, he delivered you because he had compassion on you. For 1. It was nothing in you that moved him to deliver you. for ye were lying cast out in the open Field (*Ezek*, 16. 5. 6.) to the loathing of your Person. So that nothing in you could influence him if it were not your misery. 2. No foresight of your Faith or good Works did sway him but only his Love and Pity, *Deut.* 7, 8——The Lord did not set his *L*ove upon you, nor choose you, because ye were moe in number than any people

people (for ye were the fewest of all people) but because the Lord loved you, and because he would keep the Oath which he had sworn to your Fathers, hath the Lord brought you out with a mighty Hand and redeemed you out of the House of Bond-men. And 3. He hath commended and exalted this Love and Pitie to you in this, that not only there was nothing in you, and that he was not inclined to it from your foreseen Works or Faith, but that ye were Enemies to him and in stated Opposition to him, *Rom.* 5. 8. But God commendeth his Love to us, in that while we were yet Sinners Christ died for us. (2.) This Deliverance of the Captives is brought about, not only by love and compassion, but by *paying of a ransome* to Justice for them, *Job* 33. 24. 'Then he is gracious unto him, and saith, Deliver 'him from going down to the Pit, for I have found a Ransome; the Account of which Ransome comes to no less, than 1. A flood of bitter Soul-sufferings and Agonies, *John* 12. 27. Now is my Soul troubled, and what shall I say, Father, save me from this Hour, but for this cause came I into this Hour, *Isa.* 53.--10. His Soul was made an Offering for sin, O the pains of Hell took hold on him, and he found Trouble and Sorrow; and all that thou might have peace and joy in thy Soul. 2. A heap of outward and worldly Miseries, *Isa.* 53. 7, 8. It would melt a heart of stone, seriously to consider how he was used, or rather misused in the World, how he was driven from place to place, had no certain abode in the World, the Foxes have holes, *&c.* (*Luke* 9. 58.) but the Son of Man hath not where to lay his Head; He was Hungry, and Weary, and Thirsty, Buffeted, Spit upon, *&c.* In a word, he was a Man of Sorrows, and acquainted with Grief. And 3. All this would not make up the Ransome to loose thir Captives, without a bloody, painful, & shameful, yea, and cursed Death, *Math.* 20. 28. Even as the Son of Man came to give his Life a Ransome for many. Yea 4. All this behoved to be adorned and accompanied with the performance of all Righteousness, acted and done in our stead, *Rom.* 5.--18. Even so by the Righteousness of one the free Gift came upon all men unto Justification of Life. Now this is the Ransome that sets the Captives free, O rich Ransome! O Angels and men count the Sum of it, and it will serve you reckoning throughout Eternity! For 1. Justice and Law now have enough, and if we believe the School-men, they have over and above a redundant Ransom, able to have saved 10000 Worlds if it had been so intended. Which makes, 2. That it is so compleat, that the Prisoners

soners must not only be sent out of Prison, but advanced to Honour and Dignity, and brought out of Prison to Reign, and be made Kings and Priests unto God. And 3. So compleat is this Ransome, that now Law and Justice not only are no losers at the Sinners hands, but their Glory is more raised, than if either the Sinner had not offended or had lien perpetually in Prison. And (3.) This Deliverance of thir Captives, is brought about by the *effectual application* of this Ransome by Faith to the sinner particularly; so that ye may be able to say as in *Gal.* 2.--20. *Who loved me, and gave himself for me*, this hath payed my Debt, this hath loosed my Bonds. Concerning which application of this Ransome, I shall say, 1. That many Souls tremble and fear to apply this Ransome to themselves, O dare I do it! O what if I be not allowed to do it, *&c.* The Jaylor came in trembling, and saying, what shall I do, *Act.* 26. 20. O! dare I look for Mercy. 2. If at any time they do apply this Ransome, then either they abide not at it, or think they have not done it at all, or they think they have not done it right; and so they make an uncomfortable Life to themselves, and keep themselves still in Prison and Bonds. And 3. When a Soul gets liberty by Faith to apply this Ransome, they sensibly find their Bonds loosed, and their Prison-doors cast up, and themselves at liberty: the Son hath set them free, (*John* 8. 36.) and they are free indeed. And they leap like so many Ransomed Captives, singing the Praises of their Deliverer.

Consid. 3. The Means whereby Christ carries on this Deliverance of the Captives; in description of which, I shall keep by the Expressions in the Text and parallel place, *Isa.* 61. 1. out of which the Text is cited, where we find that they are delivered; (1.) By publick *Proclamation*, to *proclaim* liberty to the Captives, as in the place, *Isa.* 61. 1: out of which this is cited, as with sound of Trumpet, and with a publick *Oyes*, *Jer.* 11. 6. Go and proclaim all these words in the Ears, *&c.* Which Proclamation is made, 1. In the open hearing of the Enemies that led them captive, Oyes, be it known unto you O Devils, Hell, Sin and Death, and Law and Justice, that such a person is set free, the Ransome being payed, they having accepted of Deliverance, and serving him who payed the Ransom, what can you say? let them go. 2. It is proclaimed in the hearing of the Captives themselves, that they may believe it the better; it is not an uncertain Rumour, but a publick Proclamation, I hope ye will not question it, but believe it now when it is proclaimed in your streets, and

and in all Paroch Churches. And 3. It is proclaimed, that the World may be witnesses to it, and admire and behold the great work of God in setting the Prisoners free, who have been all their Lifetime subject to Bondage through fear of Death, as *Luke* 24. 48. *And ye are witnesses of these things.* (2.) This Deliverance is carried on by the means of *Preaching*, as the Text hath it, *to preach deliverance to the captives*; thus Christ is said *Luke* 4. 43. *To preach the Kingdom of God to other Cities also, for therefore* (says he) *am I sent.* Now this preaching of Deliverance to the Captives, imports; 1. A discovering what this Deliverance is, and laying it open unto their Prisoners, that they may crie out for it, and fall in Love with it, for the word *to preach* signifies to make plain a thing by speaking, and it is as much as *plain speaking*. 2. This preaching hath in it an Exhibition and offer of this Deliverance, and tender of it unto you that are Prisoners, Christ comes to you with the offer of a Deliverance, Wilt thou be made whole? wilt thou be saved? and wilt thou be delivered? And 3. It hath in it a particular serious and peremptory dealing with people to accept of this Deliverance, by Invitations, Expostulations, Threatnings, Obtestations, Attestations, yea, and Protestations; all which is clear from Scripture, to have been the way of the preaching of Christ and his Apostles, and ought to be the way of all Gospel-Ministers. And (3.) This Deliverance is carried on by actual and effectual *opening of the prison to them that are bound*, which holds forth the powerful work of the Spirit of Christ, in and going alongs with the Proclamation, and preaching of this Deliverance, as it is expressed in the parallel place, *Isa.* 61. 1. *And the opening of the prison to them that are bound*; and the way how actually he opens the prison to thir Captives, 1. By letting them see, and making them sensible of their Bonds and Captivity, that they are in the Gall of Bitterness and Bond of Iniquity. 2. By making them cry out for a Redeemer, who hath the Keys of Hell and Death in his hand, and opens, and no man shuts; and shuts and no man opens; O! where is he? And 3. By making them to accept of Deliverance, and to come forth out of their Prisons, shaking off their Chains, and coming out with Songs of Deliverance in their Mouth, to him who hath Ransomed them from the power of the Grave.

Consid. 4. Some remarkable Things in Christs way of delivering these captives; As (1.) Christ in delivering these captives, may seem to make their condition worse and more desparat-like than it was before he took them by the hand to deliver them, and does with them

them as he did with the Disciples, who were almost Drowned before they were Saved, *Mat.* 14. 24. *But the Ship was now in the midst of the Sea, tossed with waves, for the Wind was contrary.* So that the height of their Misery proves the Arise and turn towards their delivery. For he seems to increase their Bondage, by bringing them under a Spirit of Bondage (*Rom.* 8. 15.) and seems to lock the Prison doors upon them with his own hand, (which is no other but his making them feel their natural Bondage) and then they cry out with Horror and Fear, O *the Deliverer himself binds me!* For they never found the Devil so strong as now, when he is casting out, *Luke* 11. 21, with 22. Then it is that he is like to Tear and Rend the Soul, as he did with that Boy, *Luke* 9. 42. *And as he was yet a coming, the Devil threw him down, and tare him, and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father*; But ye see he was worse immediatly before he was delivered. The like case you have in *Mark.* 9. 20. where the case seems to be worse just in the beginning of the Delivery. (2.) This Deliverance of thir Captives by Christ when it is wrought, it is a thing that is better felt than it can be expressed, both as to the nature and circumstances of it, being *the white stone and the new name* (*Rev.* 2. 17.) *which none knoweth but he that hath it*, nor can they well make language of it to another; For 1. Not only is it like *the wind* (*John* 3. 8.) *that bloweth when and where it listeth, and none knoweth where it goeth, or knoweth the sound thereof.* And 2. Not only are some so taken with the newness and excellency of the Work, that they cannot give a particular exact account thereof, but can say no more than that man, *John* 9. 25. *Once I was blind, but now I see.* But also 3. Some may have been able once to have given a good account of the Lords delivering them from captivity, that now are disenabled from doing so, partly through decay of Memory, partly by many prevailing Corruptions since, partly by prevailing Misbelief, that will not suffer them to tell the Truth to the praise of God, and partly through Sloathfulness, in not Recording in their Books or Memories, what the Lord did to them in relieving them from prison. (3.) Altho 1. They have a great advantage who can give a particular account of the circumstances of Time, Place, Instrument, and Word, which Christ made use of in delivering them from Bondage; as *Nathaniel*, *John* 1. 50. which are 1. As so many Stones of Remembrance to look back to, *Hos.* 12. 4. with *Gen.* 35. 14. And 2. Will contribute to the confuting of their Unbelief, and

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queſtioning of the work. And 3. Will be an Obligation upon them, not only to maintain that they are delivered, but to walk worthy of, and ſuteable to their Deliverance, when they can ſay, There is the place where he ſpoke with me, this was the Time, and this was the Inſtrument, and this was the Word whereby he ſet me free. Yet 2. Even they who cannot do this are not to be diſcouraged, if they find the effects of a Deliverance from Bondage in themſelves: Since 1. As ye can give a very particular account of the ill condition and ſlavery ye was once under. And 2. As ye can bear witneſs to his work of Grace in you, and knows it when ye hear it from the Word and art made to ſay, If ever I was delivered from captivity, yon is the way which I hear. So 3. Tho ye cannot make out clearly the circumſtances of your Deliverance, yet ye are loath to deny the work, but thinks it is done, tho ye cannot make out the way diſtinctly how, where, and by whom, and what word it was done. Yea, 4. It is a Terrour to thee, to think upon quitting and renouncing all that is done, or to think upon beginning a new again: as alſo 5. Thou haſt a witneſs in thy ſelf, that the great Ground of all thy objecting and queſtioning is not to put off time in converſe, to ſhew thy quickneſs in Debating, or to take the Devils or Miſ-beliefs part againſt thy ſelf; but for the further clearing, and for fear thou be deceiving thy ſelf. (4.) Altho there be in this Deliverance a Perfection of parts (for all his works are perfect) yet is it not perfect as to Degrees, but goeth on gradually for there is ſtill ſome degree of bondage to theſe things; nor are theſe Captives delivered (as to degrees) compleatly and all at once, but gradually, *Pſal.* 84. 7. *They go from ſtrength to ſtrength, every one of them in Zion appeareth before God.* And this gradual way of carrying on your Deliverance the Lord takes, 1. To humble you. 2. To give you many Errands to the Throne. 3. To let you know a difference betwixt Earth and Heaven, And 4. That your Deliverance may be often repeated, and every new degree of it may be a Redemption to you, till ye be made to ſay as *Pſal.* 130. 7. *With him is plenteous redemption.* (5.) The Lord Jeſus in delivering us from this Captivity, 1. Doth not work ſo upon us, or deal with us, as if we were ſtocks and ſtones, but as rational Creatures, and free Agents: Nor 2. Doth free will which by ſin is totally taken away as to ſaving good, nor moral Swaſion bear any part of the glory of this Deliverance. But 3. He ſweetly takes us, & the Faculties of our Soul alongſt with him in his powerful & effectual working, ſo that when he draws

Cant: 1.4.) *we run*, and he makes us *willing* (*Psal.* 110.3.) *in the day of his power*, and irresistibly says, as *Isa.* 49. 9. *Prisoners go forth, and ye that are in darkness shew your selves.* And (6.) These delivered Captives may as to their own sense and apprehension, be again intangled with the Yoke of Bondage, and taken (as it were) back to Prison again, as *Psal:* 88. 4, 5, 6. *I am counted with them that go down to the Pit, I am as a man that hath no strength, free among the dead, like the slain that lie in the grave, whom thou remembrest no more; and they are cut off from thy hand, thou hast laid me in the lowest pit*, &c. All the Use I shall make of this Truth shall be, to give you the Marks of those who are delivered from this Captivity by Jesus Christ: As 1. If ye be delivered Captives, ye will sing the praises of him who delivered you when ye were ready to perish, *Rev.* 1 5. ye will sing to him who delivered you from Prison. 2. Ye will walk like a delivered Captive, studying to please him who hath set you free from Bonds. 3. Ye will not stand upon an outward Bondage, or Captivity, or Prison for him, his Truth and Name when he calls you to it. 4. Ye will do what in you lies, to relieve other Prisoners that were in bondage with you, and be telling them the Danger of their Captivity, the sweetness of your Liberty, and the way how ye escaped out of Prison, and commending your Redeemer to them. 5, Ye will guard against going back to your former Bondage, and to your old Prison-House again; ye will be afraid of these things that once held you in bondage, and will remember the Wormwood and the Gall ye tasted in your bondage. 6. Ye will be ready to joyn Issues with the rest of the delivered Prisoners and Captives, and take such Lot as they take, and be content to suffer and serve with them, to Sing and Sorrow with them, to Flit and Sit with them; O deal with me as thou uses to do with them that fear thee. And 7. Ye will be longing for a compleat and eternal Deliverance from your Captivity; O when shall I be freed of Bondage, and all fear of returning to it again.

And now I shall shut up this Doctrine, by moving these Questions to you, for your further clearing in what I have spoken: 1. Have ye ever felt your Bonds, and been sensible of your Captivitie and Slaverie, and been wearie of it? 2. Have ye ever seriouslie cried out for a Deliverer, O! who shall deliver me? O! where is he that saves his people from their sins? O! if I knew where to find him? O! for an Interpreter one of a thousand, to shew a poor thing their Righteousness. 3. Upon a discoverie of him, have ye imbraced him

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as the Saviour and Deliverer? And laid hold on him to looſe your Bonds? 4. Have ye devoted your ſelf to his Service and Obedience, upon his looſing of your Bonds, and ſaid as *Pſal.* 116. 16. I am thy Servant, I am thy ſervant, for thou haſt looſed my Bonds. And 5. Are ye afraid to be brought to Captivitie again?

——*And recovering of ſight to the blind*——:

This 4*th*. Branch of the Text hath alſo three things in it; 1. The natural eſtate of that Party with whom Chriſt deals, in order to their Salvation, they are blind. 2. Chriſts work towards this blind party for their relief, his *recovering of ſight* to them. And 3. The Capacity he is in for this, as for all the other works in the Text, he is *ſent*, hath the *Spirit*, and is *Anointed* for that very end, To recover ſight to the blind,

Doct. 1. *That all men naturally (even the Elect not excepted) are blind* Eph. 4. 18. Rev. 3. 17.

Conſid. 1. What this blindneſs is; As (1.) There is a *natural* blindneſs of mind, whereby the unrenewed Man, 1. Cannot improve theſe principles which by nature lurk in him, of the knowledge of a Deity, and of what is right or wrong, Vice or Vertue which remain after the Fall (*Rom.* 1, 20.) by drawing concluſions from them for directing him in his practice, *Jude v.* 10. much leſs, 2. Can he diſcern the ſaving things of God (1 *Cor.* 2. 14.) what ever knowledge he may have of other things. And 3. Which natural blindneſs he is born in, if it be continued in, doth daily increaſe to more blindneſs; and altho he ſhould attain to a conſiderable meaſure of the improvement of natures light, and even ſpeculative knowledge from the light of the Word, and Illumination by the Spirit in a common way; Yet the more he diggs and wades in theſe things for a Happineſs, the farther he is from the Mark, and the more will his blindneſs increaſe, 1 *Cor.* 1.--21.-- (2.) There is a *voluntary* or acquired blindneſs, many have put out their own Eyes, 2 *Pet.* 1. 9. Now this voluntarie affected or acquired blindneſs is occaſioned, 1. By a mans refuſing Light, and holding it out, and obſtinatly reſiſting it, 2 *Pet.* 3. 5. 2. By his ſtifling or ſmothering of it, when it is broken in upon him, he cannot get it held out of his heart, but he labours to ſmother it and to make it ineffectual, *Rom.* 1. 18. And 3. By walking contrary to the light and ſinning againſt it, and in the face of it. And

(3.) There is a *judicial* blindneſs, which all in ſome degree, and many in an eminent degreee are under, whereby they are plagued with blindneſs and ignorance. And this comes upon people, 1. By the juſt Judgment of God puniſhing us for abuſe of Light and Knowledge, *John* 12. 40. 'He hath blinded their Eyes, and hardned their 'Hearts, that they ſhould not ſee with their Eyes, nor underſtand with 'their Heart, &be converted, & I ſhould heal them. And O! but that is a terrible word *John* 9. 39. And Jeſus ſaid, for Judgment am I come into this World, that they which ſee not might ſee, and that they which ſee might be made blind. The Lord in his abſolute Authoritie and pure Juſtice, withdraws his Grace and Light from them, and by puniſhing ſin with ſin, gives them up to the ignorance they ſo much affect. 2. By Satans influence upon them, to whom God in Judgment hath given them up, 2 *Cor.* 4. 4. In whom the god of this World hath blinded the minds of them that believe not, leſt the light of the glorious Goſpel of Chriſt who is the Image of God, ſhould ſhine unto them. And 3. By occaſion of our Corruption in rejecting the Word, it proves the Mean of our blinding and hardning, and ſo becomes to us, as 2 *cor.* 2. 16. The ſavour of Death unto Death; and Miniſters work among people, is only to blind their Eyes, and harden their Heart, *Iſa.* 6. 9. Go make the Hearts of this people fat, *&c.*

Conſid. 2. The evil and danger of this blindneſs, in ſome things wherein it correſponds with bodily blindneſs; As (1.) This blindneſs is a condition full of fears, a perſon that ſees not the light of day is uſually filled with fears, as *Job* 3. 5. Let the blackneſs of the day terrifie it; and ſo they that are without the Knowledge and Light of Chriſt, are ſubject to many Terrours and Fears, which the Children of Light are delivered from, and they may be called *Paſhur*, and *Magor-miſſabib*, as *Jer.* 20. 3. Which ſignifies Fear and Terrour round about, as *Prov.* 28. 1. The Wicked flees when no man purſueth them, and *Levit.* 26. 36. I will ſend a faintneſs in their Hearts, the ſound of a ſhaking leaf ſhall chaſe them. For altho wicked Men may have a kind of falſe peace and quiet, yet 1. They are always liable to Fears. 2. Being under Guilt, which lays the foundation of Fear. And 3. Their peace when it ſeems to be moſt ſtrong, upon the leaſt ſpark of Gods Anger thrown into their Conſciences, is ſoon turned into Terrour, as in that inſtance of *Belſhazzar*, *Dan.* 5. 5, 6. And *Iſa.* 57. 20. 'But the wicked are like the troubled Sea, when it cannot reſt, 'whoſe Waters caſt up Mire and Dirt. The Sea is ſometimes calm and ſmooth, but one Tempeſt preſently puts it into a great Commotion. (2.) This blindneſs makes people ſubject to wandrings, *Lam.* 4: 14.

They

They ſhall wander as blind men in the ſtreets, and *John* 12: 35: He that walketh in darkneſs knoweth not whither he goeth. 1. He is ſubject to wander himſelf and go out of the way either by reaſon of his own blindneſs or the miſleading of others. 2. He is ready to miſlead others, and ſo the blind to lead the Blind (*Mat.* 15. 14.) till both fall in the Ditch. And 3. This wandering of the Blind may go ſo far that there be no bringing them back again, but he that wandreth let him wander ſtill, & he that is filthy let him be filthy ſtill, (*Rev.* 22. 11.) and he that is unjuſt let him be unjuſt ſtill. (3.) This blindneſs is a condition very unfit for action, for ſight and light is for action, and therefore it was a ſad plague upon the *Egyptians*, *Exod.* 10: 23: *when they ſaw not one another neither roſe any man from his place for three days*, they could not work for blindneſs: For 1. They can do nothing to purpoſe or ſavingly in Religion. 2. What they attempt to do they but marr it and ſpoils it through their blindneſs. And 3. They do the thing they ought not to do, and miſtakes their Work both in the matter and in the Circumſtance of it. And (4.) This blind Condition is an uncomfortable Condition, no *peace to the wicked* (*Iſa.* 57. 21.) *ſaith my God*, For 1. They want many ſweet Sights, becauſe they have not eyes to diſcern them. O how many pleaſant views of Chriſt, the promiſes, &c. do they want by their blindneſs? 2. How many Dangers and Hazards are they obnoxious to, which they ſee not to prevent? And 3. What ſweet Company and Converſe are they deprived of?

Conſid. 3. What are the Characters of this blind party, or the things may be ſaid of them to diſcern them by, As 1. They ſee to do ill but they are blind to the doing of good, as in *Jer.* 4. 22. they are wiſe to do evil, but to do good they have no Knowledge. 2. They think they ſee: tho' they be blind, yet they have a conceit that they ſee well enough as well as others, *Rev.* 3. 17. But thou knoweſt not that thou art blind and naked. 3. They are raſh and precipitant in their way, they go on, *Jer.* 8. 6. as a Horſe ruſheth unto the Battle. And 4. They ſee no Faults in their Duties, *Iſa.* 58. 3. wherefore have we faſted *&c.* 5: They are not ſubject to wandering, *Lam.* 4. 14. they have wandred as blind men in the Streets, they are ſaid to wander from the Womb, and *Jer.* 14. 10. thus have they loved to wander. And *Prov.* 21. 16: the man that wandereth out of the way of Underſtanding ſhall remain in the Congregation of the dead. And 6. They ſtumble and fall upon Providences, *Levit.* 19: 14. put not a ſtumbling block before the blind, they break their neck

neck upon the word and upon the Providences of God being blind, they ſtumble at the noon Tide of the Day.

From this Doctrine, by way of *Uſe*, ye may eaſily ſee the reaſons why, 1. Many are ſo incapable of the things of God, of their own ſin and danger and of the myſtery of Chriſt. 2. Why they run ſo madly upon ſin and wickedneſs, as Horſe ruſh into the Battle. And 3. Why they are ſo little apprehenſive of the deep ditch of Hell & wrath that is before them, and why over ſuch a precipice, they throw themſelves into it, which made Chriſt ſay as *Mat.* 23. 17. ye Fools and blind.

Doct. 2. 'That Chriſts great work towards this blind Party is to 'recover ſight to them, This was propheſied of him in *Iſa.* 42: 6, 7:-- 'I will give thee for a Covenant of the people, for a Light of the 'Gentiles, to open the Eyes of the Blind—or to open the blind eyes This was held forth by his healing the blind when he was on Earth, and reſtoring ſight unto many, *Mat.* 20. 29. *Mark* 10, 48: and curing both their bodily and ſpiritual blindneſs, ſo that as *Mat:* 15: '31: they wondred when they ſaw the blind ſee; And this he ac- 'tually does under the Goſpel in reſtoring ſight to thoſe who are ſpi- 'ritually blind, 1 *Pet:* 2. 9: So that we may even now ſay as *Mat:* 11: '5. The blind receive their ſight and the Lame walk, the Lepers are 'cleanſed, *&c:* In opening this Doctrine I deſire ye may

Conſid: 1. What way Chriſt reſtores or recovers ſight to the blind This he doth (1.) By removing the Impediments of ſight, there may be light enough in the air; But a Houſe may be dark within becauſe the Doors and Windows are ſhut; And as the Sun may be clearly ſhining and yet becauſe of ſome Filme or Humor, the ſight may be marred, for it is not only the want of external Light in the Medium; But the impediment of internal Light in the Organ that hinders Sight: So Chriſt is ſaid to recover ſight to the Blind by giving them Eye Salve *Rev.* 3. 18. whereby the Scales (*Acts* 9:18:) fall from their Eyes; He cauſes 1. The Scale or Filme of Ignorance to fall off, and takes away their Darkneſs and Ignorance, *Eph.* 5. 8. Then 2: The Scale of Pride and conceit in their own Righteouſneſs, and makes them to ſay as *Iſa.* 64. 6. all our Righteouſneſs is as filthy Rags. And 3. the Scale and Filme of prejudice and cavilling at the Truths of God and Chriſt Jeſus, which hinders them from ſeeing the Beauty of them. In all which he pains them with the diſcove- ries of the Law, Lets them ſee that he is the Light of the World; and

and makes them to cry out, O that I might receive my ſight. (2.) In recovering of this ſight Chriſt Jeſus manifeſts himſelf the great object unto the Soul and gives them a ſight of the King in his Beauty, *Iſa.* 65: 1. *Cant.* 3: 11. and in and through him the Soul ſees the things of the Kingdom, 2 *Cor.* 4. 4, 6. For God who commanded the Light to ſhine out of Darkneſs hath ſhined in our Hearts to give the light of the Knowledge of the Glory of God in the face of Jeſus. Three things Chriſt diſcovers of himſelf, 1. His excellent Beauty, *Iſa.* 33. 17: *Cant.* 5: 16: he is altogether lovely. 2. His full ſufficiency all fulneſs (*Col.* 2. 19:) dwelleth in him bodily, and he being full of Grace and Truth. And 3. His mighty power, being (*Rev.* 9: 16:) King of Kings and Lord of Lords, able to ſave to the outmoſt (*Heb.* 7: 25:) all that come to the Father by him. (3) Chriſt in recovering of this ſight beſtows, a viſive power or Faculty without which either the removing of the Impediments or the manifeſtation of the Object would be to no purpoſe, *Luke* 18. 42: this is the ſeeing Eye in *Prov.* 20: 12: the hearing Ear and the ſeeing Eye, the Lord hath made even both of them; And this imports 1. The Lords giving the Principles of Knowledge. 2. The inward Diſpoſitions to learn and be inſtructed. And 3: The power of acting theſe Principles and Diſpoſitions, and of drawing them forth to Exerciſe, 1 *John* 2:20: and 1 *John* 5:20: And we know that the Son of God is come and hath given us an underſtanding to know him that is true And (4:) Chriſt Jeſus in recovering this ſight enables perſons to walk in the Light when he hath removed the Impediments, when He hath manifeſted himſelf the glorious object, and when he hath beſtowed upon them the Faculty and power of ſeeing, then he ſtrengthens and enables them to walk in the Light he hath given them, *Pſal.* 89. 15. *Bleſſed is the people that know the joyful ſound, they ſhall walk O Lord, in the light of thy countenance,* Which is 1. To know Truth & Duty. 2. To believe them. And 3. To practiſe them, this is to walk in the Light which God hath given you.

Conſid. 2. What it is which they ſee, which they ſaw not before, now when their ſight is recovered. (1.) They ſee other things than they ſaw before, they have Sights and Views which they never had, *John* 9. *Now I ſee.* And there are ſeveral things which they have a Diſcovery and Views of which they ſaw not before. As (1.) They ſee themſelves better than they did before, *Noſce teipſum* was a ſaying among the Heathens. As 1. They have another ſight of

their

their sinful and miserable Estate then ever they had. Now their Eyes are opened to see their vile, and lost and damnable Estate by Nature, *Rev.* 3:17, 18. thou thoughtest thou was rich, *&c.* But thou art poor and blind, and miserable and naked. 2. They have another sight of their *walk* than ever they had, *Luke* 18. 11. *I thank God* (said the Pharisee) *I am no Extortioner*, &c. But now they see that in many things (*Ja:* 3: 2:) they sin all and that they are Debitors to the whole Law of God, *Gal.* 5: 3: and that their Conversation is not like the Gospel. And 3. They see other Sights of their Religious *Duties*, O they thought their Reading, Hearing and praying was good but now they see it was nothing, but drawing near to God (*Isa.* 29. 13.) with the Lips when the Heart was far from him, and that their Sacrifices were but the Sacrifices of Fools, and their Prayers but Babling and Blaspheming the precious name of God, and at best but bare Words, (2.) They see other sights of *Christ* than they did before, as *Job* 42: 5: *I have heard of thee with the hearing of the Ear, but now mine eye seeth thee, therefore I abhore my self in dust and ashes.* For 1. Formerly they lookt upon him as a root out of a dry ground, a man of Sorrows they saw no form nor Beauty in him (*Isa.* 53. 2, 3:) Now they see him to be the only *Beauty* of Heaven and Earth, the chief of ten Thousands, *Cant.* 5. 10. the brightness of his Fathers glory, the express image of his Person, *&c.* 2: They see his *Sufficiency* and fulness of Merit, that his Death is a compleat Ransome to satisfie the Justice of God, and make amends for all their Sins, and that he trode the wine-press of his Fathers Wrath alone (*Isa:* 63: 3.) and of all the people there was none with him. And 3. They now see the *sweetness and condescendance of his Love*, that *he casteth none out that come to him*, John 6. 33: That *he breaks not bruised reeds*, (Mat: 12: 20.) *and quenches not smoaking flaxes*, That *he is a merciful High-priest* (Heb: 5: 2:) *and hath compassion on the ignorant and them that are out of the way*, That *he is kind to the evil and unthankful*, that *he gives liberally and upbraids not*, &c.

(3.) They have another sight of the Ordinances than they had before. For 1. They saw nothing in them before but external Forms, and as a tinkling Cymbal or sounding Brass, 1 *Cor.* 13. 1: as one playing upon a pleasant Instrument, *Ezek.* 33. 32. But now they see the Word and Ordinances to be a two edged Sword, *Heb.* 4. 12. the power of God to Salvation, and that they are no other but the gate of God, tho' they were not aware. 2. They now see Christ Jesus to be the Substance and Marrow of all the Ordinances, formerly they saw

no

nothing but a Man ſpeaking words, ſprinkling of Water in Baptiſm, Bread and Wine in the Communion; Now they ſee a crucified Chriſt, a ſlain Saviour in theſe Sacraments, and God ſpeaking from Heaven in preaching. And 3: They now ſee the danger of ſlighting and abuſing the Ordinances which they ſaw not before, they now ſee that if they abuſe Ordinances they will accuſe them, they will witneſs againſt them and they will judge them, yea and heighten their Condemnation and aggravat their Torment: (4.) They have another ſight of the *Creatures* than they had. They look upon the viſible Things of God with another eye than formerly. For 1. They ſee much of God in the Creatures, his Love, his Wiſdom, his Power, *&c*, in his making them for mans uſe, for the good of humane Society, and governing them in all their Actions, and preſerving them in their Beings and Operations. 2. They ſee much of the Vanity and Emptineſs of the Creature, which they ſaw not before: Thou had ſuch high Thoughts of the Creature that thou would be content to have lodged with it all thy days, yea and to Eternity, ye would have ſought no other Heaven, no other God, no other Saviour, but the World, *Pſal.* 4. 6. *many ſay who will ſhew us any good.* But now thou ſees that all is Vanity and Vexation of Spirit, and that the whole World cannot eaſe thy Conſcience or heal thy Heart, when it is broken, or make up a Saviour to thee, or be a ſufficient Happineſs to thee. And 3. They ſee & learn many excellent Leſſons and Inſtructions from the Creature, as Diligence and Proviſion for a Storm from the Ant, *Prov.* 6. 6. Knowledge of the Times of Judgment from the *Stork*, and the Swallow, and the Crane, *Jer.* 8: 7. And of Obedience from the Sun and Moon, which keep their Courſes, *Judg*: 5: 20. and the *Sea* which keeps its time appointed for ebbing and flowing, and ſometimes ſtands when he commands it, as to the people of *Iſrael* when they came out of *Egypt*. (5.) They have a new ſight of *Providences*. As 1. They ſee the hid and ſecret ſpring and hand that makes all the Wheels of Providence move, *Ezek.* 1. 16: the Wheel within a Wheel, the blind World look upon all Providences as Contingencies and Caſualities, and name them Heathniſhly by the Names of Luck and Fortune; But they whoſe ſight is recovered ſee the ſecret Spring which moves the Wheel and Hand, even the Wiſdom and Power of God. 2. They ſee Providences to be the *accompliſhment* and fulfilling of the Scriptures of God, and his doing what he hath ſpoken. And 3: They ſee the *End* and Deſign of Pro-

vidence which is to carry on the glory of God, the exalting of the Redeemer and the saving of Souls; And this is the sight they get of Providence, whose sight is restored to them, But 6. O the sweet Sights in Heaven, 2 *Cor*: 5: 7.

Consid. 3. (Which shall be all the Use I shall make of the Doctrine) What are the Marks and Characters of these whose sight the Lord hath restored to them. 1. If Christ hath opened thine Eyes thou wilt follow him, *Mark* 10: 52. *And immediatly he received his sight and followed Jesus in the way*. 2: Thou wilt be obedient to his Commands *John* 9: 7: *Jesus said unto him go wash in the pool of* Siloam, *he went his way therefore and washed and came seeing*. 3. Thou wilt be able to give some account either distinct or at least confused of the way how he opened thy eyes, *John* 9: 11. 'How were thine eyes opened? He 'answered a Man that is called Jesus made Clay and anointed mine eyes, and said unto me go into the Pool of *Siloam* and Wash, and I went and washed and received sight. 4: Thou wilt still retain a fresh Taste of the Mercy and wilt not forget it, *John* 9: 15: *he put Clay upon my Eyes and I washed and do see* : He can still say so, when ever he hath occasion to testifie it. 5. Thou wilt commend him according to thy Knowledge of him, *John* 9: 17: *he said he is a Prophet*, and after he had learned more of Christ he speaks more of him, *v*: 31, 32. And 6. Thou wilt be ready when called to it, to suffer Persecution for him and the Testimony of his Truth, *John* 9. 34: and they cast him out or excommunicat him.

—— *And setting at Liberty them that are bruised.*

These Words contain the 5*th* suitable Work of Christ towards these to whom he is sent. His *setting at liberty them that are bruised*, where (as in all the former Branches of the Text) we have 1. The Case and Condition of this party to whom Christ is sent, they are *bruised*, the Word signifies to grind to Powder, or to crush to Dust, as *Isa*. 53: 5, 10: yet it pleased the Lord to bruise Him. 2. The suitable Work of Christ to this party, He *sets them at* Liberty, their bruising may allude to the Chains and Irons in these Countreys, wherewith People were bound to the bruising of their Bodies and Bones. And 3. Ye have Christs fitness for this Work, *He is sent*, &c. to set at liberty them that are bruised. Hence I shall deduce Doctrines as before;

Doct:

Doct. 1. *That the Sinners upon whom Christ hath a purpose of Love are a party of bruised Sinners,* Isa. 42. 3.

Consid. 1. What it is that bruises them. 1. They are bruised with sin, sin is a crushing and wounding thing, *Isa.* 1——5, 6. *the whole Head is sick and the whole Heart faint, from the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises and putrified Sores, Prov.* 6. 33. 2. The Terrors of Gods Wrath are very wounding and bruising to a Sinner, *Psal.* 88. 15. while I suffer thy Terrours I am distracted: O how the Fears of Wrath crush the Soul, when the Curse is set on upon the Heart by the Ministry of the Law. 3. Satan bruises the Soul, *Gen.* 3. 15. it (to wit the Serpent) shall bruise thy Heel. And consider how the Evil Spirit guided that man *Luke* 9. 39. 'and lo a Spirit taketh him---and it tareth him that he 'foameth again and bruising him hardly departeth from him. 4. Outward Afflictions are very crushing and bruising, so as that their bruise and hurt they get thereby seems incurable, *Jer.* 30. 12. For thus saith the Lord thy Bruise is incurable and thy Wound is grievous to wit, which they had got by Affliction. 5. Tentations to Sin are very bruising, and many Souls are crushed betwixt Tentations upon the one Hand and upon the other, as betwixt two Milnstones, pleasant Tentations and ugly Tentations, Tentations are breaking and crushing, which makes the Lords people to pray, *Mat.* 6. 13. *Lord lead us not into Temptation,* and the Lord to say *watch and pray (Mat.* 26. lest ye enter into Temptation. And 6. If Grace prevent it not Hell will bruise you and crush you to pieces; He hath a Rod of Iron, *Rev.* 2.27. whereby he crusheth the Nations to pieces. Consider this (*Psal.* 50: 22.) ye that forget God lest he Tear you in pieces and there be none to deliver.

Consid. 2. What effects these Bruisings have on the Soul. As 1. They are very tender and soon hurt, bruising is half breaking, and if ye deal not tenderly with that which is bruised, ye will utterly break it, a bruised Reed is soon broken, *Psal.* 38. 8. I am feeble and sore broken, and they who are so, a little thing will hurt them. 2. They are not to trust in for any Undertaking or Resolution, they are so weak with breakings and bruisings that all their Resolutions and Undertakings prove abortive and fall short of Performance, *Jer.* 2. 20.-- and thou saidest I will not trangress, when upon every high Hill and under every green Tree thou wandrest playing the Harlot, which made *Hezekiah* say, *Isa.* 38. 14. *I am Oppressed undertake thou for me.* 3. As to their own apprehension many of these bruised ones

are useleſs, and they think they can ſerve for nothing more than a bruiſed Reed can do, *Pſal.* 31. 12. they think they but cumber Gods Vine-yard and do no ſervice either to God or themſelves or others, they think they ſerve for nothing but to be thrown over the Hedge. And 4. Theſe bruiſed Souls are ill to cure, and it is truly a difficult Work to heal them and bind them up. For 1, Some of them have not patience to abide the pain and trouble of the Cure. 2. There are ſtill new Hurts and Bruiſes received even after healing, a bruiſe healed the day may be hurt to Morrow again. Yea, 3. And many bruiſed Souls refuſe to be healed, and reject the cure of their own wounded Souls, *Pſal.* 77. 2. 'my Soul refuſeth to be comforted. And *Iſa:* 22. 4. 'turn away from me, labour not to comfort me, *&c.*

Doct. 2: 'That Jeſus Chriſt ſetteth at Liberty theſe bruiſed Sin-'ners upon whom he hath a deſign of Love, *Iſa:* 42. 3. In regard this Doctrine hath ſuch affinity and likeneſs to the former Doctrines, I ſhall not inſiſt upon it, only add theſe Conſiderations.

Conſid: 1. That the bruiſings of Jeſus Chriſt (*Iſa.* 53: 5, 10:) is the meritorious Cauſe of the healing and ſetting at Liberty theſe bruiſed Sinners, for by his ſtripes (*v:* -- 5:) we are healed: 2: The Application of theſe bruiſes by Faith is the mean of this Cure and Liberty, believe and thou ſhalt be whole: 3: The Operations of the Spirit of Grace in the Heart heales theſe Bruiſes: 4: Bruiſed Bones well healed are ſtronger than before: And 5: Heaven will heal all your Wounds.

Conſid. 2. What ſort of Liberty this is which Chriſt gives to theſe bruiſed Sinners, having ſpoken to this before upon his delivering of the Captives, I ſhall only now ſay, 1. It is a great Liberty, *Joh.* 8. 36. if the Son ſet you free then are you free indeed. 2. It is a *ſpiritual* Liberty, which is far better than outward or corporal Liberty, O! Its more to be delivered from the Priſon of Sin and Hell than from the Priſons and Pits of the World, *Iſa.* 38. 17. 3. It is a *full* Liberty as to Parts, tho' not as to Degrees, *Rom.* 8. 15. we have not received the Spirit of Bondage again to Fear, but the Spirit of Adoption, &c. We ſhall never totally be brought again under Bondage. 4. It is a *Sweet* Liberty, *Prov.* 13. 19. deſire accompliſhed is ſweet to the Soul, and *Pſal* 104. 34. O the pleaſures they enjoy, the ſweet and ſatisfying Life they lead who are thus at Liberty, they eat hidden Manna, they drink the Waters of Life, &c. 5. It is a *glorious* Liberty, *Rom.* 8. 21. it is called the glorious Liberty of the Children of God, the Spirit of God and Glory reſts upon them. And

6. It is an eternal liberty, for it is but begun here, but it is to continue throughout Eternity, and you shall be everlastingly set at liberty from all your Enemies, *Heb.* 5. 9.

The last Doctrine from this Text relative to all the rest, and taken from the third thing in the Text, is this;

Doct. That Jesus Christ is in a singular good capacity, to manage all these Employments and Works towards Sinners. I shall extend this fitness and capacity of Christ for these ends and marks, no further than the Expressions in the Text, which ye will find to be these three; 1. *His solemn separation.* 2. *His authoritative Mission. And* 3. *His eminent Qualifications for these works.* Let us consider these in order.

I. Consider from the Text his *solemn separation* or Designation for these ends, in these words, 'He hath anointed me, *Acts* 4. 27. For 'of a truth against the holy Child Jesus, whom thou hast anointed, '*&c.* and *Acts* 10. 38: How God anointed Jesus of Nazareth with 'the Holy Ghost and with power, who went about doing good, and 'healing all that were oppressed by the Devil, for God was with him. And the Name *Christ* doth signifie *anointed*, *John* 1. 41. *Psal* 45: 7: *He was anointed with the oyl of joy and gladness.* Let us consider these Things following upon this.

Consid. 1. What this anointing of Christ doth import; As (1.) It importeth his clear *Call* and Designation to the Office of Mediator, the whole Godhead called Christ to the work, and to signifie this, did anoint him with oyl (*Psal.* 45. 7.) above his fellows. So that we may with *John* point at Him, *John.* 1. 29. *Behold the Lamb of God which taketh away the sins of the World.* And this holds out that, 1. Christ being our Redeemer, is a real Thing and no Fiction: 2. That it was not undertaken by him Officiously and Presumptuously without a calling. And 3. That he was speciallie Ordained and Instituted thereto of God, *Isa.* 49: 1: 'Listen O Isles unto me, and hearken ye 'people from far, the Lord hath called me from the Womb, from the 'Bowels of my Mother, hath he made mention of my Name. (2.) It importeth his pleasant Acceptation with God, *Isa.* 49: 8: In an acceptable time have I heard thee, *&c.* O how acceptable to God was his Person, for he declared from Heaven with a loud Voice, *Mat.* 3. 17. *This is my beloved Son in whom I am well pleased, hear ye him.* And O how acceptable was he in the Sacrifice he offered for Sinners! It was (*Rev.* 8: 3:) The golden Altar with Incense which went up to Heaven, as a delightful and acceptable Sacrifice to God. And (3.) It im-

importeth how savourie and acceptable he is, and ought to be to Sinners, 1 *Tim.* 1: 15: This is a faithful saying, and worthie of all acceptation, that Jesus Christ came into the World to save Sinners. The savour of his Ointments (*Can.* 1: 3:) makes the Virgins to love him. O if any thing can revive the Heart of a drooping Sinner, it is this, That God hath appointed and ordained his only Son to die for my Soul, and to save me from Wrath.

Consid. 2. Unto what Christ was Anointed; he was Anointed to three special Offices. As (1.) To be a Priest, *Psal.* 110: 4: *Thou art a Priest for ever after the order of Melchizedeck*, and *Heb.* 3: 1: Jesus Christ is called *the high Priest of our profession*. So that he was Anointed as *Aaron* was to be a Priest, which implies, 1. To fulfil the Law, for whatever the Law did require, either for the Holiness of Nature, or Rectitude of Practice, or height of Performance that was to be found in Christ, *Heb.* 7: 26: *Such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners.* As also, he is said to fulfil all Righteousness; and this he did not for himself only but for us, that we might have a compleat and exact Righteousness, every way answering the Law of God; and so *Rom.* 10: 4: He is the end of the Law, for Righteousness unto every one that believeth. 2. To make Expiation for Sin; for as he was a *Satisfactory*, so he was an *Expiatory* Priest for taking away the Guilt of sin, and satisfying the wrong done to the Justice of God; Therefore 1 *Cor.* 5: 7: Christ our Passover is sacrificed for us. And he is said 1 *Pet.* 2: 24. To bear our sins in his own Body on the Tree. The Blood of the Lamb of the Passover was sprinkled upon the Doors of the Children of *Israel*, and the destroying Angel did pass by the Doors that were sprinkled, and their Lives were preserved, so is it here, *&c.* And 3. His being anointed to be a Priest, holds forth his *Intercession* for us, *Isa.* 53. 12. 'He bare the 'sins of many, and made Intercession for the Transgressours, and *Heb.* '7: 25: He lives for ever, to make Intercession for us. And this he doth by the *Exhibition* of his Person before the Father for us, with the Merits of his Blood, he did take up to Heaven with him the price of our Redemption, appearing there for us, *Heb.* 9: 2: and presenting that Ransome continually to the Father, saying, (as it were) this is the Blood I shed, the Price I payed for this and the other Sinner to satisfie thy Justice, to obtain Grace and Glory for them, look upon it, and be merciful to them. By *Ingratiating* us with the Father, in the continual application of his Merits, and representing us clothed

thed with his Righteouſneſs, wherein we are acceptable unto God in the Beloved. And by *anſwering* all the Bills, Complaints, and Accuſations that are given in againſt us; 'It is true this Man, this Wo-'man hath ſinned, but I am his Surety and Cautioner, and therefore 'look not on him but on me. It's true he cannot pray as he ought, 'but hear his *Sighs* and Groans for my ſake, and the Spirits ſake, which 'maketh Interceſſion for him, and give him his Requeſt for my ſake. For his Sacrifice is preſented to the Father (*Rev.* 8: 3, 4:) with the prayers of the Saints. 2. Chriſt is anointed to be a *Prophet*, *Deut.* 18: 18, 'I will raiſe them up a Prophet from among their Brethren. Now his being Anointed a Prophet, implyes, 1. His rooting out of corrupt Principles and Doctrines which are in us by Nature, inſtilled in us by bad Education, or injected and ſuggeſted to us by Satan, he removes that Darkneſs. 2. He reveals the Fathers Will for our Salvation, *John* 15.15. All things that I have heard of my Father, have I made known unto you, and *Heb.* 1. 2. In thoſe laſt days he hath ſpoken to us by his Son. And 3. He maketh us to know effectually, the things which he revealeth to us in his Word, and cauſeth us to profite, which no other Prophet or Teacher can do, for no Prophet or Teacher is able to convey his Doctrine beyond the Ear, though it be never ſo true, and beyond the Light; but Chriſt can effectually convey it to the Heart, and make not only the Mind to underſtand it, but the Heart to believe it, the Will to know and yield to it, and the Affections ſavingly to cloſe with and eſteem it, *Pſal.* 51. 6. 'Behold, thou deſireſt 'truth in the inward parts, and in the hidden part thou ſhalt make 'me to know wiſdom. He can make the moſt dull and dead Heart to hear his Voice, *John* 5: 25: 'Verily, verily I ſay unto you, the 'Hour is coming, and now is, when the dead ſhall hear the Voice 'of the Son of God, and they that hear ſhall live. And 3. Chriſt is Anointed to be a *King*, *Pſal.* 2: 2, 6: 'The Kings of the Earth ſet 'themſelves, and the Rulers take counſel together againſt the Lord, 'and againſt his Anointed. Yet have I ſet my King upon my holy 'hill of Zion. For *Rev.* 16: 19: 'He is King of kings, and Lord of 'lords; which imports 1. That he bears Rule over all the Nations, and by his natural Kingdom (as ſome think even by his Mediatory Kingdom and Power) Governs from the higheſt Angel, to the loweſt Devil; all power in Heaven and Earth (*Mat.* 28. 18.) being given unto him. 2. That in a ſpecial way by his Mediatory Kingdom, he governs the Church which he hath purchaſed with his

Blood

Blood, *Isa.* 9: 6: 'For unto us a Child is born, unto us a Son is gi-'ven, and the Government shall be upon his shoulders, *&c.* There he appointeth Officers, there he giveth Laws, and there he instituteth Ordinances, which none but he can do. And 3. That he defendeth his Church and people, and subdueth and conquers his and their Enemies, *Psal.* 110: 1. He shall make his Enemies his Footstool. For he conquers Devils and Hell, *Col.* 2: 15: 'He spoiled Principali-'ties and Powers, and made a shew of them openly, triumphing over 'them. He conquers Death and the Grave, 1 *Cor.* 15: 54, 55:--Death 'is swallowed up in Victory, O Death, where is thy sting? O Grave 'where is thy Victory? And *v.* 57. But thanks be to God, who 'giveth us the Victory through our Lord Jesus Christ. He conquers also sin, and brings every high Thought (2 *Cor.* 10. 5.) and Imagination in subjection to the Law of God. And *Rom.* 6: 14: For Sin shall not have Dominion over you. And he conquers wicked Men, and Enemies to his Church and People, *Psal.* 45. 3, 4. 'Gird thy 'Sword upon thy Thigh, O most mighty, and in thy Majesty ride 'prosperously, *&c* And *v.* 5. Thine Arrows are sharp in the Heart 'of the *Kings* Enemies, whereby the people fall under them. He will break them in pieces as a potters vessel, that rise against him. Yea 4: He is Anointed to all those three in one Person, which never was in any other, but in our Lord Jesus his Person; for we find in Scripture that some were anointed to be Kings, but not Priests nor Prophets; some to be Priests, but neither to be Prophets nor *Kings*; and others to be Prophets, but neither to be Kings nor Priests; and some to be Kings and Priests, but not Prophets, as *Melchizedeck*; and some to be Kings and Prophets, as *David*, but not to be a Priest. But not any one was Anointed to be all three together, *King*, Priest, and Prophet, save only our Lord Jesus Christ. And O how useful and suteable is this to us; for had he been only a Priest, who should have been our *King* and *Prophet*? had be been King only, who? *&c.* but that he might be a compleat Mediator, he was Anointed to all three.

Consid. 3. What is the result of this his Anointing to be King, Priest, and Prophet as to us, and what doth it call for at our hands; 1. It calls us highly to praise God, who provided such a suteable Mediator for us, O bless our God ye people, and make the voice of his praise to be heard, for raising up such a Horn of Salvation to us, *Luke* 1. 69. And for us in the House of his Servant *David*. When *Zadok* the Priest

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1. *Kings* 1. 39. Anointed *Solomon*, they blew the Trumpet, and all the people cryed, God save King *Solomon*. So Christ being Anointed King, Priest, and Prophet (as none were ever anointed all these but himself) we are this day to blow the Trumpet, and cry out with loud sounding Voices, Jesus is King; the Apostle also, and the High Priest of our *profession*, *Hosanna*, *Hosanna*, *blessed is he that cometh in the name of the Lord to save us*, John 12. 13. *Hosanna in the highest*. 2. This calls you to the kindly acceptance of him, for this Anointing makes him savoury, sweet and desirable, worthy of all acceptation. And because of the savour of his good Ointments (*Cant.* 1. 3.) Therefore should the Virgins love him, and cleave to him; for by this anointing (as the anointings under the Law) his very Garments smell of Myrrhe, Aloes, and Cassia, *&c.* And it challenges your Acceptation of him beyond all other Sweets in the World; he casts such a scent and savour amongst us, that should make him very desirable to us. And (3.) It obliges us to Familiarity with him, and Boldness in venturing upon and improving of him, for herein ye but meddle with that which was ordained, set a part and designed for you, it is your own sequestrate portion, Cure, and Help, and ye may be the homlier with it; ye may come with boldness to the Throne, and venture with courage on him, if I perish, I perish. It says, O poor Beggar go to the Treasure that I have set a part for thee, O poor broken Heart I have ordained a Physician for you, go to him, O prisoner, I have set a part a deliverer, cry to him with confidence and boldness, he is ordained for you.

—*He hath sent me.*—

II. *Consider* from the Text a second instance of Christs capacity for these works, towards these upon whom he hath a design of Love, *to wit*, his *Authoritative Mission* from the Father, in these words, *He hath sent me*. As to which I desire ye may,

Consid. 1. What is imported in the Fathers sending of Christ upon the work of Redemption; As (1.) It imports the *Love* of the Father, who from his eternal Good-will to Sinners, did from his own Bosom and Bowels send his Son Christ to manage the work of Redemption, *John* 3. 16, 17. "For God so loved the World, that he gave his only begotten Son, that, *&c.* For God sent not his Son into the World

'to condemn the World, but that the World through him might be 'saved. So the blessed Spring and Fountain of our Salvation is the Fathers Love, and we are obliged to the Father for his Son. For altho all the three Persons in the Deity are equal in Nature and Dignity, and in their Opeartions *ad intra*, yet is there such an Order in their Operations *ad extra*, or to us-ward, as that each Person hath his proper and peculiar work; the Father sends the Son, the Son comes to be the Redeemer, and both Father and Son send the Holy Ghost to apply and see this Redemption made effectual. (2.) It imports Christs *condescendance* to come upon his Fathers Commission and Errand, *Psal.* 40. 7, 8. 'Then said I, Lo I come, in the Volume of 'the Book it is written of me: I delight to do thy will, O my God! O how willingly did Christ undertake that long Journey from Heaven to Earth, to manage the work of our Salvation, and became willingly his Fathers Servant in this. And as he willingly came about the work, so 2. He went as willingly and pleasantly about it, he accounted it his *Meat and Drink*, (John 4. 34.) *to do the will of his heavenly Father.* Yea, 3. How glad he was when the Work went with him, and prospered in his hand, *Luke* 10. 21. 'And in that hour Je-'sus rejoyced in the Spirit, and said, I thank thee, O Father, *&c.* (3.) It imports the great *weight* of the business of Salvation, that such eminent Persons as the Father and Son (not excluding the Spirit) are taken up about it, and so deeply concerned in it; therefore it is called, *Heb.* 2. 3. The great Salvation, and *Luke* 10. 42. It is said to be the one thing necessary. 1. So weighty a Matter it is, that Heaven and Earth are made in order to it, and this whole Noble Frame of the Creation is Moulded for the acting of it. 2. So weighty a business it is, that all thir Ordinances are instituted to carry it on. 3. So weighty a Matter it is, that Heaven and Earth shall fall before it miscarry. 4. So weighty an Affair it is, that Hell and the wicked World are combined against it. And 5. So weighty an Affair it is, that all other things are but Trifles in comparison of it, and Men that are not taken up with it, are said, but to follow Vanity and Lies, and snuff up Wind. Ye see then it was no mean Errand that Christ came for, and was sent about. (4.) It imports the *Obligation* that Christ is under to be serious, diligent, and faithful in the Execution of this Commission, which he is sent about, *John* 6. 38. 'For I am come 'down from Heaven, not to do my own will, but the will of him 'that sent me. O! how serious was Christ in this Affair, *Luke* 13. 34.

O Je-

'O Jeruſalem, Jeruſalem, which killeſt the Prophets, and ſtoneſt 'them that are ſent unto thee, how often would I have gathered thy 'Children together, as a Hen doth gather her Brood under her wings, 'and ye would not. 2. O how diligent was he in it, *Acts* 10.---38. 'Who went about doing good, and healing all that were oppreſſed 'by the Devil. And 3. O how faithful was he in this Truſt and Commiſ-on, both to his Father and to us. To his Father, *Heb.* 2. 17. 'that he might be a merciful & faithful High Prieſt in things pertaining to God. And *Heb.* 3. 2. 'Who was faithful to him that appointed him, as alſo '*Moſes* was faithful in all his Houſe. As alſo he was faithful to us, 2 *Theſ.* 3. 3 'But the Lord is faithful who ſhall ſtabliſh you, and keep 'you from evil, (5.) It imports the Fathers *ſatisfaction* with him, and with what he does in the Affair, which he will ratifie and ſtand to, *Iſa.* 42. 1. 'Behold my Servant whom I uphold, mine Elect in whom 'my Soul delighteth! O how well is he pleaſed with his Perſon, as that Proclamation from Heaven ſhews, *Mat.* 3. 17. 'And lo a voice 'from Heaven, ſaying, This is my beloved Son, in whom I am well 'pleaſed. 2. O how well God is pleaſed with what Chriſt does in this Work he hath ſent him about, *John* 11. 42.--And 3. O how fully will he ratify and confirm all he hath done or ſpoken. All which is evident by his receiving him up to Heaven, welcoming him there again, and ſetting him at his right hand. Yea, 4. And ſo well pleaſed is he with Chriſt in this his Commiſſion, and the Execution of it, that he will take ſevere courſe with them that oppoſe and diſ-obey him, *Pſal.* 89. 23. 'And I will beat down his foes before his 'face, and plague them that hate him. (6.) It imports that Chriſt is to make an account to his Father of this Commiſſion, wherewith his Father hath intruſted him. Now Chriſt is to give an account, 1. Of his managing the work, 1 *Cor.* 15. 24. Then cometh the end, when he ſhall have delivered up the Kingdom to the Father. 2. Of his people that have been intruſted to him, *John* 18. 9. Of them which thou gaveſt me, have I loſt none, *John* 17. 12. And 3. He giveth an account of his Treatment in the delivery of his Meſſage and diſcharge of his Commiſſion, who imbraced him, *John* 17. 8. 'I have given unto them, thy words which thou gaveſt me, and they 'have received them. As alſo, who rejected him, *John* 5. 40. 'They 'will not come to me that they may have Life, and *John* 17. 25. 'O 'righteous Father, the World hath not known thee. And 7. Chriſt being ſent of the Father, imports, that he hath Meſſengers and Am-

baſſadors under him, whom he ſendeth forth even as his Father ſent him, *John* 20. 21. 'As my Father hath ſent me ſo ſend I you. When he was to leave the World, and give up his publick Miniſtry in the World, he called the Apoſtles and their Succeſſors in all Ages Miniſterially to manage the Work as Ambaſſadors (2 *Cor.* 5. 20.) in his ſtead. Tho Miniſters be not ſent to ſatisfie Juſtice as Chriſt was, and to do the work of Redemption; Yet 1. Is our Commiſſion as ſtrict, for we are to be faithful to our Truſt, and to keep up none of the Council of God, nor muſt we be the Servants of Men. 2. We have the ſame Preſence promiſed to be with us to the end of the World. And 3. The ſame Authority clothes us; and what diſobedience is given to us, or what Affronts are put upon us in the diſcharge of our Commiſſion, it is given and done to Chriſt himſelf, *Mat.* 10: 40. 'He 'that receiveth you, receiveth me, and *Luke* 10. 16. He that hear-'eth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and 'he that deſpiſeth me, deſpiſeth him that ſent me.

Conſid. 2. What Chriſt was ſent about; Chriſt was ſent by the Father, 1. To aboliſh the legal Diſpenſation, and to eſtabliſh a Goſpel-Oeconomy and Service, more clear, more ſweet and eaſie, more pure and ſpiritual, *&c. Col.* 2. 14. 'Blotting out the Hand-writing of Or-'dinances which was againſt us, which was contrary to us, and took 'it out of the way, nailing it to his Croſs. And 2. *Tim.* 1. 10. 'But 'is now made manifeſt, by the appearing of our Saviour Jeſus Chriſt, 'who hath aboliſhed Death, and brought Life and Immortality to 'Light by the Goſpel. 2. He was ſent to pay a Ranſome for the Elect, *Iſa.* 53: 5: 'Behold he was wounded for our Tranſgreſſions, he 'was bruiſed for our Iniquities, the chaſtiſement of our peace was u-'pon him, and by his ſtripes we are healed. The Lord knew that a ſufficient Ranſome could not be had for ſin, either from Angels or Men, or the other creatures; and that the Redemption of the Soul ceaſeth for ever among theſe; and therefore he found it with himſelf in Chriſt Jeſus, who was ſent to pay it down-ſale together. 3. He was ſent to preach and proclaim the great ſecret of the New Covenant, and to open that Myſtery. Therefore he is called, *Mal.* 3. 1. The Meſſenger of the Covenant, to lay before you the Nature Excellency, and rich Bleſſings of this New Covenant, *Pſal.* 25. 14. The 'Secret of the Lord is with them that fear him, and he will ſhew 'them his Covenant, and *John* 3. 32. And what he hath ſeen and 'heard, that he teſtifieth. 4. He was ſent to obtain the conſent of all

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the Elect to this bargain of the new Covenant to make them hearty content to accept of this Covenant and to bring them up to the terms of it. *John* 6. 37. All that the Father giveth me shall come unto me. 5. He was sent to strengthen and inable the Lords People both for duty and for suffering. And therefore is he called, *Isa.* 25: 4 a strength to the poor a strength to the needy in his distress. And 6. He was sent to destroy the Plots and Works of the Devil, *Heb.* 2. 14. 'that through death he might destroy him that had the power of 'Death, that is the Devil, and 1 *Joh.* 3. 8. -- for this purpose the Son 'of God was manifested that he might destroy the works of the Devil and *John* 16. 11. 'because the Prince of this World is judged. O blessed he. Yea 7. He was sent to be the occasional fall and ruin of many wicked and ungodly, *Luke* 2. 34. -- 'Behold this Child is set for the Fall and Rising again of many in *Israel*.-- There are some sad accidental Effects of Christs coming, because of Peoples not receiving and imbracing him. As 1. Wars and Rumors of Wars, yea and both publick and private Dissentions. He came not to send peace on Earth (to wit only) but a Sword, and *Luke* 12. 49. O, many Nations have been imbroyled in Blood for rejecting of Christ Jesus. 2. Spiritual Plagues inflicted on their Heart for not receving him, *John* 9. 39. 'And Jesus said for Judgment came I into this World, 'that they which see not might see, and they which see might be 'made blind. And 3. To aggravat their Sin and Torment, *John* 15. 22. If I had not come and spoken unto you ye had had no sin (*viz.* comparatively) but now ye have no cloak for your sin: And *Mat.* 21. 44. 'And whosoever shall fall on this stone shall be broken, but 'on whomsoever it shall fall it shall grind him to powder.

Consid. 3. Some things remarkable in the Fathers sending of Christ into the World, 1. The seasonableness of his sending his Son into the World is remarkable, *Gal.* 4. 4. 'But when the fulness of the 'Time was come, God sent forth his Son made of a Woman, made 'under the Law. It was indeed an acceptable Time when all was going wrong in the World; The Church of the Jews almost desolate, the Prophets dead, the *Romans* destroying them and their Priviledges, and the *Gentiles* drowned in Idolatry, *&c.* O how seasonably did Christ then come to put all right. Yea and he comes as opportunely to your Soul, when thou was dying in thy Blood and Wounds, *Ezek.* 16. 6, 8. Thy time was a time of Love, when thou wast at a height in sinning, O how he stopped thee; And when thou had

had lyen long at the Pool at last he helped thee in. O it was a seasonable day of thy *Visitation*, when (as *Luke* 1. 7. the day Star from on high visited you, *&c.* 2. The Low and mean way of Christ being sent to the World is remarkable, He neither came in great Pomp nor state, being born of the meanest in the Tribe, of no great Parent and brought forth in a stable and laid in a Manger, where they gave Beasts their Meat; Nor did he keep great Pomp or state in the World, while he was in it, *Joh:* 12.14, 15. And Jesus when He had found an young Ass sat thereon, as its written *viz: Zach:* 9: 9: fear not Daughter of Zion, behold thy King cometh sitting on an Asses Colt, &c. The Jews had great Expectations of his coming in great state and pomp and outward Splendor and Riches of a flowrishing Kingdom, as they have to this day; But the Son of Man, as *Mat:* 20. 28. came not to be ministred unto but to Minister, He came (as in *Phil.* 2. 7.) in the form of a Servant. 3. The bad Entertainment he got in the World was remarkable when he came upon such an useful and beneficial errand to them, that he should have met with such harsh Entertainment; O who could expected that he who came to save the World should have been so unwelcome to the World, *John* 1. 11: He came unto his own, but his own received him not; And the Gentiles treated him no better than the Jews had done, for they rejected him also.

Consid. 4. The result of this for our Use, which ye may take in these things following, (1:) It calls you to bless God for sending Christ to the World upon such an errand as the Work of Redemption, 2 *Cor:* 1, 3. *Now* blessed be the God and Father of our Lord Jesus Christ, who, &c. (2.) Ye ought to embrace and receive him who is thus sent by the Father, hath the Father sent him, and will not ye receive him? For if ye refuse him, ye refuse the Father that sent him. *Luke* 10: 16: O take heed of this Sin. (3.) Doubt not of the prospering of the work he is sent about, for he is under an Obligation of Office and Trust to be faithful in the Discharge of the Work his Father hath sent him about, and will be answerable to his Father for it; So there is no fear of the miscarrying of it, since he hath taken it in hand and ye have trusted him with it: For he will be faithful in his Trust both to his Father and to you. (4:) It gives you and all sensible Sinners fair access to venture upon him, since he is sent unto you, ye may the more boldly and confidently go to him, and say since the Father

ther hath ſent thee to me, it can be no Preſumption to me to take what is ſent me by ſo good and excellent an Hand. O I will venture, &c.

The Spirit of the Lord is upon me——

III: Conſider from the Text a third inſtance of Chriſts Capacity for theſe great Works, to wit His *ſingular Qualifications* and Furniture for managing them, held forth in that word, *the Spirit of the* LORD *is upon me.* Hence I deduce, 'That Chriſt Jeſus is compleatly furniſhed 'with the Spirit of God for carrying on theſe great Works mentioned 'in the Text, *Iſa.* 42: 1:--- I have put my Spirit upon him, he ſhall bring forth Judgment to the Gentiles. Concerning which Truth,

Conſid. 1. What this Furniture and Qualification by the Spirit is wherewith Chriſt is indowed for carrying on theſe Works, As 1. He is furniſhed with a ſufficient price and compleat ranſome in his hand to ſatisfy the offended Juſtice of God, which was many outward Troubles, bitter Soul Agonies, and a Bloody and curſed Death, 1 *Pet.* 3: 18: 'For Chriſt alſo hath once ſuffered for Sins, the Juſt for the 'Unjuſt (that he might bring us to God) being put to Death in the 'Fleſh, but quickened by the Spirit, and 1 *Pet.* 1, 18, 19. For as much 'as ye know that ye were not redeemed with corruptible things as 'Silver and Gold, &c: but with the precious Blood of Chriſt as a 'Lamb without blemiſh and without ſpot. Now this is the full price and ranſome which Juſtice required and does accept of, and upon which it lets the Captives and Priſoners go free, and that without any prejudice to the Law, Juſtice or Holineſs of God, all which are by this price more fully ſatisfyed, manifeſted and glorified; than if either the Offence had not been committed or the Captives had been ſtill keeped in priſon. Concerning which price and ranſome, I ſhall only ſay theſe things, 1. This ranſome could not be found with Angels, men or any other Creature, they could not all tell down a ſufficient price to Juſtice, and therefore *Pſal.* 49. 8. *the redemption of their Soul is precious and it ceaſeth for ever,* to wit with any but Chriſt Jeſus. 2. The very ſame which we owed in kind or the equivalent in value was certainly payed by Chriſt, altho' not as to the circumſtance of Duration, we deſerving eternal Wrath, yet the Dignity of his perſon, who payed the price being God equal with the Father, countervails that circumſtance of Duration. And 3. The Creatures

that

that by reason of sin were subject to Bondage by this ransom are to be relieved from that Bondage which they are under of being witnesses to Mans sin, of being Instruments of Mans sinning, and as bearing part of the curse for it, *Rom.* 8. 20, 22. for the Creature it self, *&c.* (2.) Christ was furnished with *strength* and power to manage these Imployments, *Isa.* 63. 1. 'who is this that cometh 'from *Edom* with dyed Garments from *Bozrah*, this that is glorious in 'his apparell, travelling in the greatness of his strength? I that speak 'in Righteousness, mighty to save, *and v.* 3. I have troden the 'Wine-press alone, and of the People there was none with me, and *Psal.* 89. 19. 'Then thou spakest in vision to thy holy one and saidst 'I have laid help upon one that is mighty, I have exalted one chosen 'out of the People. So this Spirit of the Lord that was upon him was a *Spirit of strength*; hence he is called the power of God, 1 *Cor.* 1. 24. And that in order to the Weakness, Difficulties and Opposition that the Saints are exercised with. For 1. Such a Spirit of strength is upon him, that when the Saints are weakest in their Faith, Duties Exercises and Conflicts, then are they strong and out of Weakness made strong. 2 *Cor.* 12.-- 10. for when I am weak then am I strong, and *Isa.* 40. 29. He giveth power to the faint and to them that have no might he increaseth strength, when the hands are falling down and the Knees Feeble, when Faith is languishing, Hope drooping and the Soul ready to ly by and sigh and fall backward, then the Wind Blows and a gale comes, and then they move pleasantly, and by his strength are able to do Exploits, and by their God assisting them are able to overleap a Wall, *Psal.* 18. 29. yea the feeble among them (*Zach.* 12. 8.) become like *David*, and *David* as an Angel of God. 2. Such a Spirit of strength is upon Christ, that he bindeth the strong Man, *Luke* 11. 22. He raiseth the Soul from the Dead, *Eph.* 5. 14. and overcometh the Corruption of the Heart, that *Sin* shall have no more Dominion over them, *Rom* 6. 12. and makes them more than Conquerors, *Rom.* 8. 37. And 3. Such a Spirit of Strength is in him, that he supports his people under and makes them go valiantly through Sufferings *Heb.* 11. 33, 34. 'who by faith--stopped the Mouths of Lyons, quench-'ed the violence of Fire, escaped the edge of the Sword, and *v.*--35. 'and others were tortured not accepting Deliverance, that they might 'obtain a better Resurrection, and so in *v.* 36. and 37. others had 'Trials of cruel Mockings, &c. This behoved to be the strength of Christ and no humane Gallantry or Heroick Disposition which makes

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men endure the hardeſt Sufferings, even when their natural Diſpoſition, mean Education and weak Parts threatned their fainting and fear; yet their bow hath abiden in ſtrength through the ſtrength of the mighty God of Jacob. (3:) Chriſt is furniſhed with Gifts and Graces for this Work, and ſo it was a *Spirit of Grace* that was upon him, *Pſal.* 68. 18. 'Thou haſt received Gifts for men, yea for 'the Rebellious alſo, that the Lord God might dwell among them. For 1: He is furniſhed with a Spirit of Wiſdom for the Work, *Iſa.* 11: 1, 2, 'And there ſhall come a Rod out of the ſtem of *Jeſſe*, and 'a Branch ſhall grow out of his Roots, and the Spirit of the Lord 'ſhall reſt upon him, the Spirit of Wiſdom and Underſtanding, the 'Spirit of Counſel and might, the Spirit of Knowledge and of the fear 'of the Lord, and *Iſa.* 52. 13. Behold my Servant ſhall deal prudently, 1. O how wiſe is Chriſt in wailing the fitteſt times to deal with Sinners and to find them in their Moneth, *Heſ.* 2. 14. and when they are fitteſt to be ſpoken to. 2. In choſing the fitteſt Inſtruments and Meſſengers to carry his mind to them, which is an Interpreter oneof a Thouſand. And 3. In pitching upon the fitteſt Motives and Arguments to prevail with them: Some he allures with good and acceptable Words, *Cant.* 2. 10. riſe up, &c. and others he thunders in with Terrors on their Conſcience and Allarms of Wrath, as the Jaylor in *Acts* 16. 29, 30. he came in trembling, &c. 2. He is furniſhed with a *Spirit of Compaſſion* and tender Mercy, *Heb.* 5: 2. 'who can 'have compaſſion on the Ignorant and them that are out of the way, and *Mat.* 20:34. 'So Jeſus had compaſſion on them and touched their 'Eyes, and immediatly their eyes received ſight! O how compaſſionat is he towards the weak and broken hearted, ſee but theſe two places of Scripture, *Iſa.* 40: 11: and *Iſa:* 42. 3. And I add a third in *Pſal.* 147: 3: he healeth the broken in Heart and bindeth up their Wounds: And 2. As he is compaſſionat towards them in their Soul exerciſes, ſo in their outward Troubles. O what Kindneſs ſhews he to them even when he is ſmiting them, *Jer.* 31: 20: 'Is *Ephraim* my 'Dear ſon, is he my pleaſant Child? for ſince I ſpake againſt him 'I do earneſtly remember him ſtill, therefore my Bowels are trou-'bled for him, I will ſurely have mercy upon him, ſaith the Lord. He lays on gently and he corrects Fatherly. And 3: O how compaſſionat is he towards their ſinful Infirmities; He does not upbraid them with them, he does not contend for ever with them for them: And he mercifully forgives them as ye ſee from theſe Scriptures, *Ja:*

1, 5. he giveth liberally and upbraideth not, and *Isa.* 57. 16. and *Isa.* 43. 25. I even I am he that blotteth out thy Iniquity for my Names sake. And 3. he is indued with a Spirit of Faithfulneſs, *Hoſ.* 2. 20. *I will even betroath thee unto me in Faithfulneſs and thou ſhalt know the* Lord, and he is called *Heb.* 2. 17. *a faithful high* Prieſt, For 1. Whatever his Father or he had promiſed he faithfully ſees it performed, 2 *Tim.* 2. 13. *if we believe not yet he abideth faithful.* And 3. They ſhall not want their Rods and Rebukes when they are needful, *Pſal.* 119. 75. *I know O Lord that thy Judgments are right, and that thou in faithfulneſs haſt afflicted me.* Yea 3. Such a faithful care & Inſpection he hath over them that under their greateſt Judgments and Scatterings, the greateſt Tentations and Conflicts he ſhall loſe none of them nor nothing of them, *John* 17. 12. *thoſe that thou haſt given me* I *have kept and none of them is loſt*, or as it will read nothing of them is loſt, he will make a faithful account of them, and bring them all with him at his back at the laſt day, ſaying as *John* 10. 28. *And* I *gave unto them Eternal life, and they ſhall never periſh, neither ſhall any be able to pluck them out of my hand*, and ſhall ſay, *lo here am* I *and the Children which thou haſt given me.* And as he is already diſcharged of a great part of his Truſt, when he was welcomed to Heaven, and ſet down at his Fathers right hand, ſo ſhall he be fully and ſolemnly diſcharged when he ſhall deliver up the Kingdom to the Father. Yea 4. He is furniſhed with a Spirit of *diligence* and painfulneſs for the Work, *Iſa.* 42. 4. *He ſhall not fail nor be diſcouraged till he hath ſent Judgment in the Earth, and the Iſles ſhall wait for his* Law. For 1. He diligently inſiſts with Sinners in the Buſineſs of Salvation, notwithſtanding, 1. Their Silence, ſlighting of him and preferring other things as their Farm and Oxen before him, *Luke* 14. 23. Notwithſtanding 2. Their Delays and ſaying as *Auguſtine* did, *modo, cras paululum*, that is to Morrow within a little, and *Can.* 5. 2. I *have put off my coat*, &c. Yea 3. Notwithſtanding of their being in open rebellion againſt him, even when they went about to kill him, he ſought their Salvation, *John* 7. 25. with 37. *Then ſaid ſome of them of* Jeruſalem *is not this he whom they went about to kill*, yet v. 37. *in the laſt day that great day of the Feaſt* Jeſus *ſtood and cryed ſaying if any man thirſt let him come unto me and drink.* And (2.) O how cloſely he follows the work ay till the Sinner yeild to him, purſuing him from all his ſtarting holes and refuges of Lies, 1. When the Sinner thinks to ward off by turning to the World he meets him there and makes things miſ-

give

give with him. 2. When the sinner thinks to forget the things discovered to him, and set his foot on all Challenges and Convictions, then Christ makes more sins cast up to him and more challenges throng in upon him. And 3. When sometimes he thinks that a thought of Gods merciful Nature will quiet him presently, Christ appears terrible unto him as a Lion, and with a Rod of Iron, till he cry out what shall I do, where shall I fly: In a word Christ holds so close to the work, that the sinner must yield or else break over Law, Justice, Conscience, Invitations, Expostulations, &c. He sees himself so invironed that yield he must, and yield I do says the sinner. Yea, (3.) It is admirable, how long it is and what pains he is at before he give the last word, and take his leave of sinners; He never leaves them till they obstinatly say they will not come, till they put him away from them, and judge themselves unworthy of Him and eternal Life, *John* 5: 40. *Acts* 28: 27. yea in a manner he looks over his shoulder again when he is away, and cryes to them will ye not be made clean, when shall it once be? and as *John* 1: 38. Then Jesus turned and saw them following and saith unto them what seek ye? and this brought on their Salvation, as *v.* 39. they came and saw where he dwelt and abode with him.

II. What are the practical things that result from this singular Qualification of Christ for the work of delivering the Captives? &c. As (1:) It shews the greatness of that sin in refusing and rejecting of this saviour. O dreadful to reject Him whom God hath so fitted and qualified for the work of thy Salvation, who hath the price in his hand to pay thy ransom and set thee at liberty, who hath strength to raise thee out of thy dead estate, &c. and who hath Wisdom, Compassion, &c. O what a dreadful guilt must this be? And how many Aggravations hath it? As 1. The offer is come near to thee, it is not a word flying a far off, it is near, *Rom.* 10. 8. even in your Mouth and in your Ear, and in some Thoughts in your Heart. 2. Your rejecting of this well furnished Saviour hath been often repeated and renewed, ye persist in it, O how often (*Mat.* 23. 27.) would he have gathered you, and as often have ye refused and said I will not. And 3. If ye still continue he will also reject you time about, you said ye would have none of him, and he will say he will have none of you, *Prov.* 1, 28. and *Jer.* 6: 30. Reprobate Silver shall men call them because the Lord hath rejected them. And that word in *John* 12. 48. *He that rejecteth me and receiveth not*

my words hath one that judgeth him. (2.) Sensible Sinners are to be encouraged from this to venture upon Christ who is so singularly furnished and fitted to save them; For 1. Ye heard all was payed that ye owe to Justice, and once payed never craved, that great Mountain is made a plain, the Justice of God, having found a ransom (*Job* 33. 24.) tho' not with thee yet with himself, 2. So powerful is he that no shifts of thy deceitful heart, no weight of thy Condition, no resistance of thy froward Will, no opposition of the strong man does this mighty Redeemer regard, but triumphs over all and shall not be discouraged till he hath brought forth judgment to Victory. And 3. So full is he of Gifts and Graces that ye can want nothing that is not in him. And nothing can be desired in a Redeemer, a Treasurer, a Physician, a Father, &c. but it is fully and eminently in him. And (3.) It gives ground of hope as to a poor Captive Daughter of Zion, That he that is thus qualified for the Redemption of the Elect, is also furnished to deliver a poor tossed and afflicted Church, and heal all her Wounds, as *Jer.* 33: 6. *Behold I will bring them health and cure, and I will cure them and bring unto them the abundance of Truth and Peace*; The Zeal of the Lord of Hosts will perform this.

The

The Third Action-Sermon before the Communion.

ON

MATTHEW 22.---4.

——All things are ready, come unto the Marriage.

BLeſſed are they that are called to the Marriage-Supper of the Lamb, held forth in this Parable, which is not to be further preſſed or wrung, than it holdeth forth; 1. The earneſt Invitation of Chriſt in the Goſpel, to Sinners to come and feed upon and with him. 2. The happineſs of them that embrace this Offer. And 3. The Miſery of them that ſlight and reject it.

The Text is a part of the Invitation, and hath in it theſe things; 1. The nature of that Tranſaction which Chriſt is driving on with his people by this Goſpel, in order to their Salvation, it is a *Marriage*, whereby it is held forth to be a mutual, real, near, kindly, ſure and profitable Relation. Then 2. The large and ample Preparation for this Marriage, 1. There are many *things* conducing to it. And 2. All theſe things are prepared, *and all things are ready*; or as it will read, *Expede* or diſpatched, the word ſignifies firmly and ſurely prepared and ready. And 3. A preſſing and ſerious Invitation to it, upon the account of all things being expede, *come unto the Marriage*, not to be a bare witneſs, but to be a Party in it.

The Doctrines deducible from this Text are theſe; 1. That the ſaving Tranſaction and Relation which Chriſt is carrying on with his people by the Goſpel, is very fitly reſembled by a Marriage. 2. That all things conducing for this Marriage are declared in this Goſpel to be expede and ready. And 3. Since all things are ready for this Marriage, it is Chriſts call and your duty to come unto it.

Doct.

Doct. 1. *That the saving Transaction and Relation which Christ is carrying on with his people by the Gospel, is a Marriage, or fitly resembled thereby,* 2 Cor. 11. 2.--*For I have espoused you to one Husband, that I may present you as a chast virgin to Christ, and* Eph. 5. 32. *This is a great mystery (meaning Marriage) but I speak concerning Christ and the Church.*

In speaking to this Doctrine, I shall 1. Lay before you some things in the general. 2. Shew you what this Marriage-Relation is. And 3. Some observable things about it.

I. Some things in the general for Explication; As (1.) This Marriage of Christ with the Elect, is two ways spoken of in Scripture, 1. As we are Espoused to him, by accepting him in the Gospel Offers of him, 2 Cor. 11: 2: which is either of particular Souls, who by Faith are united to Christ, or of a Church submitting to the Ordinances, and professing their receiving of Christ and his Government, in which respect *Hos.* 2: 19. he is said to betroth them to himself, &c. 2. As this Espousing here is afterward to be consummate & perfected in Heaven, *Rev.* 19. 9. which not only hath reference to the Marrying again of the *Jews* unto Christ before the great day of the Lord, but also to the Solemnizing and consummating of the spiritual Match betwixt Christ and Believers, at and after the day of Judgment, our Marriage here being comparatively but a contracting or betrothing, but that is the time of the great Marriage Supper of the Lamb, after which the Bride, *i. e.* Believers shall be brought to the King, and abide for ever with him. (2.) Know that naturally (even the Elect themselves) Men are married to other Husbands than Christ, *Isa.* 26. 13.--*Other lords besides thee have had dominion over us.* For 1. The Law with its curse is called our Husband, *Rom.* 7. 1, 4. *Know ye not Brethren (I speak to them that know the Law) how that the Law hath dominion over a man as long as he liveth.* &c. And so goeth on comparing the Law as a Covenant of Works to an Husband. 2. Sin and Idols are called in Scripture our Husband or Lovers, *Hos.* 2. 13.--*She went after her lovers, and forgat me, saith the Lord.* And 3. I see not why Satan may not be called their Husband, as well as he is called their father, and some have given their *actual*, but all naturally their *virtual* consent to Satan, to lord it over them, *John* 8. 44. *ye are of your father the devil*, &c. Yea, 4. Some are wedded to the World, and it rules them as a Lord and Husband over them. Now these are your Husbands naturally. But (3.) Know that the Soul hath a woful life whilst it is under the Dominion of these strange

Lords

Lords and *Husbands*; For (1.) Tho *Adam* had a peaceable life with the Law for a while in innocency, yet now ſince the Fall, the Law with its curſe as a Covenant of Works, is ſo bad a Husband, that there is no living with it. For 1. It cannot now make a life for a Soul, being made weak through the fleſh, *Rom* 8. 3. 2. It is ſtill craving more ſubjection and obedience than the Soul is able to give. 3. *It* will bear with no Infirmities, nor give any Pardons, but ſtill thunders curſes every Day and Hour for the leaſt failing, an idle word, &c. Yea, 4. It ſtirs up and provokes by occaſion of corruption, them that are under it to more ſin, *Rom.* 7: 8: ſo men have a bad life with that Husband the Law. (2.) And as for ſin, and Idols, ye know how bad Husbands they are; For 1. Are ye not ſometimes ſmitten and thruſt through by your Idols. 2. Sometimes mocked and diſappointed by them, proving but vanity and lies. 3. What ſtings and gnawings of Conſcience do they leave behind them, and what a ſweet life do they bind you up from. And 4. At laſt they will be your eternal ruine. (3.) Then as for Satan, what a dreadful life under his hand and in his family? For ye may know, 1. His Oppreſſion. 2. His furious drivings of you to miſchief. 3. His ſubtile and inſinuating Temptations. And 4. His firing of the houſe with fiery darts and dreadful Injections and Temptations. And now is there any living with theſe Lords and Husbands? O are ye not wearied of their company? And therefore ye ſhall know, (4.) That there can be no Matching with Jeſus Chriſt, until ye be dead to and divorced from theſe cruel lords and husbands, *Rom.* 7: 4: *Wherefore my brethren, ye alſo are become dead to the law by the body of Chriſt, that ye ſhould be married to another, even to him who is raiſed from the dead.* And the like may be ſaid of the other husbands which naturally have you in bondage, and to whom ye are in ſubjection. So there is no Matching with Jeſus Chriſt, till ye be ſome way divorced from and renounce theſe former husbands; ye muſt be looſed and looſe your ſelves from the Law as a Covenant of Works, elſe Chriſt will not look on you: tho ye muſt 1. Take it up again as a part of the Covenant of Grace, in the hands of a Mediator. And 2. Before ye ſhed with it, ye muſt give it fair Reckoning, and ſatisfie it either by your ſelf, or by your new husband that is *wooing* you. 3. Ye muſt make it the Rule of your walk, tho ye cannot perfectly come up to it, and imploy Chriſts Righteouſneſs, wherein ye come ſhort. And 4. Ye muſt by your reſpect to it, evidence your ſincerity of cloſing with Chriſt,

Christ, and make it as your Testimonial that ye are Married to another, *Psal.* 119: 6:. *Then shall I not be ashamed, when I have respect to all thy Commandments.* And so ye must also give up with the other lords and husbands, Sin, the World, and the Devil.

II. What is the Marriage Relation as to the nature of it? *Ans.* If ye can forbear carnal apprehensions of it, I shall show you that there are these things in it; (1.) There is a mutual *pleasing* of the Parties each with other. And 1. The Soul declares its satisfaction with Christ that he is altogether lovely, and no spot in him, as *Cant.*5: last *ver.* *His mouth is most sweet, yea, he is altogether lovely: this is my beloved, and this is my friend, O Daughters of Jerusalem.* He is the desire of all Nations, and my desire also; I see nothing in him but what is desirable, all that is desirable is in him; he hath nothing in him that I would wish him want: and I want nothing that is not in him. O how I please him! 1. In his Personal Excellencies, he is the chief of ten thousands. 2. In his Natures God and Man, my friend and Gods friend, Nobly Born and Descended, and Sib to me, Bone of my Bone, and Flesh of my Flesh, like to me in all things except sin. 3. In his Offices which well sute my case; A King to rule over me, a Prophet to teach me, & a Priest to make Atonement and interceed for me. But particulatly, 4. I please him in his Sufferings, and in his Garments rolled in Blood (which few do, for they see no Form nor Beauty in him that he should be desired, nor is it the manner of man to do so, for they please Swaggerers but not Sufferers) And so I please him as he cometh out of the Wine-press of the Lords Wrath (*Isa.* 63. 1, 2:) and his Garments are stained with Blood. And now (saith the Soul) I have after all my wandrings and gadding about to seek love, at last fallen upon a Match to my mind. O but a poor *Ruth* hath fallen well in the Field of a rich *Boaz*, a chief sinner hath fallen well upon a chief Saviour, a poor blind Virgin upon a Guide of her Youth. O but I please him well, and have nothing to object against him, if he please me. Therefore 2. I will show you that Christ also pleaseth you, and declares his satisfaction with the sinner, notwithstanding all the disadvantages they are at; In that. 1. God the Father is pleased, for in that he is pleased with Christ he is pleased with them, *Mat.* 12: 18: *This is my beloved Son in whom I am well pleased, hear ye him.* 2. This he hath declared in his Word, where we are to seek his Mind, *Psal.* 149: 4. *For the Lord taketh pleasure in his people, he will beautifie the meek with salvation.* And

Isa.

Isa. 42: 21; *The* Lord *is well pleased for his righteousness sake.* And 3. Christ cannot but be well pleased with the fruit of his own purchase and Death, as in *Isa.* 53. 11. *He shal see of the travel of his Soul & be satisfied.* So (says Christ) I have found me a Spouse among the Daughters of men, and what ever others think of her, or her self think, I am pleased well. (2.) There is in this Marriage-relation betwixt Christ and Sinners, a *mutual consent* to take each other, and to be each others upon certain terms and conditions, *Hos.* 3. 2, 3. 'So I bought her to me for 'fifteen pieces of silver, and for an homer of barley, and for an half 'homer of barley; (it seems she hath been little worth in her self before he bought her) 'And I said unto her, thou shalt abide for me 'many days, thou shalt not play the Harlot, and thou shalt not be 'for another man; so will I also be for thee. Now 1. For Christs *consent* ye have it, 1. Set down in this Gospel-word and Treaty where on many Pages ye have this written (upon the matter) *I consent to take unto me a wife of whoredoms,* and particularly recorded in the Type of Hosea his Marriage with *Gomer,* (*Hos.* 1. 2.) a *wife of whoredoms.* 2. We are commissionated who are the friends of the Bridegroom, to declare unto you Christs full and free consent, and his Fathers consent, as we hold it forth to you in these Scriptures, *John* 16. 27. *The Father loveth you.* So that we may take it on our highest peril to declare unto you, that our Masters Son is content to take you. And 3. Tho ye should neither condescend because of your unbelief, to read it in the Word, nor believe our Report, yet you shall this Sabbath see it with your *Eyes* in the Sacrament of his Supper; in which his consent is not only impressed, but himself exhibited. And 2. For your consent, 1. It ought not in reason to be denyed, the Bargain being so much to your advantage. 2. Your very appearing here at this time is virtually your consent; and therefore we hold you all that are here for consenters, unless ye will protest against it, and go out and turn your back on thir Ordinances. You are here, you are here conveened and detained before the Lord this day, to give your consent to this Bargain. And 3. I doubt not but there is a sweet Echo and resound to Christ. Now when we tell you of Christ his saying, I *consent,* you Echo back again, and I *consent,* yes, yes, since he is content, so am I, *even so I take him*; *Psal.* 27. 8. 'When thou saidst seek ye 'my face, my Heart said unto thee, thy face Lord will I seek. And I charge you, that when ye go from this, as now ye speak it in your Heart, *I consent to the Match,* so ye will retire to some quiet place,

and on your knees ſpeak it with your mouth unto the Lord, *Pſal.* 16. 2. 'My ſoul hath ſaid unto the Lord, thou art my Lord. And record it in your Books and Memories. (3.) There is in this Marriage a myſterious, near, ſpiritual, and real Union betwixt Chriſt and the Soul, 1 *Cor.* 6: 17: He that is joyned to the Lord is one Spirit, the word reads, *glewed* to the Lord is one Spirit, not eſſentially, but morally, as they ſay of the Wife that ſhe is *another ſelf.* And by vertue of this Union, there is 1. A mutual love interchanged, Chriſt loves the Soul, and can no more hate them, all his Diſpenſations are in Love, Rods, Mercies, *&c.* For as *Eph.* 5: 29: 'For no man 'yet ever hated his own fleſh, but nouriſheth and choriſheth it, even 'as the Lord the Church. And the Soul as a reflection of his Love, does love Chriſt, and all that belongs to him, 1 *John* 4. 19. *We love him, becauſe he firſt loved us.* 2. A ſweet ſympathy and mutual fellow-feeling with one anothers concerns; how tenderly doth Chriſt reſent all his Spouſe her Afflictions as if they were his own, *Iſa* 63. 9. *In all their Afflictions he is afflicted,* and *Zach.* 2: 8. *He that toucheth you, toucheth the apple of his eye:* And they alſo ſympathize with his concerns, *Pſal.* 69. 9. *The zeal of thy houſe hath even conſumed me,* and their well, and their wo, their joy and ſorrow is as his Name, his Kingdom riſeth or falleth, *Pſal.* 137. 3. *Jeruſalem* is their *chief joy* when ſhe is well, and their *chief ſorrow* when ſhe is ill. And 3. By vertue of this Union, there is a familiar and pleaſant Communion and Fellowſhip betwixt Chriſt and the Soul, 1 *John* 1. 3. *Our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* They are intimate and familiar together, they ſup together, they walk together, they ly together; in all which Expreſſions the Scripture holds it forth. Yea, 4. By vertue of this Union, there is a Communication of Goods, all his that can be uſeful to them is theirs, 1 *Cor.* 3. 21, 22: *All is yours,* &c. And their *All* is his, as it can be uſeful or ſerviceable to him, 1 *Cor.* 6: 20: And 5. By vertue of this Union, there is an imparting of Secrets the one to the other; God ſhews them ſome of his Secrets, *Pſal.* 25: 14: *The ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant.* And they impart their ſecrets to him which they would not do to all the World, *Pſal.* 32, 5. *I ſaid I will confeſs,* &c: And (4.) This Marriage is to be perfected and accompliſhed at the Day of Judgment & in Heaven, *Rev.* 19. 9. *Bleſſed are they which are called unto the Marriage-Supper of the Lamb.* O bleſſed Marriage-Day when ye ſhall be *brought unto the King,* Pſal. 45: 13, 14: *in garments of needle-work,* and your Fellow-

Fellow-Virgins following you to be married also; and the King shall receive you to himself, and ye shall be with him for ever, and ever, and never sunder with him again.

III. I shall give you some things anent this Marriage-Relation to Christ, that may commend it to you: As (1.) That there is an infinite distance betwixt the Parties; the inequalitie of other Marriages being but finite, for whatever distance or difference there be, they have but one *Being*; but here the distance is infinite, he being the Potter, (*Isa.* 64. 8.) and we the Clay; he the Heir of all things (*Heb.* 1. 2.) and we poor nothings: he the most lovelie, (*Cant.* 5. 16.) and we the most loathsome, *Ezek.* 16. 5. He the Heir and onlie Son of Heaven (*Rom.* 8. 17.) and we the children of Wrath and Hell: He the Kings Son, and we the Beggars Daughter; yea, such is the distance, that he takes you from Prison, from the Gibbet, and from your Whoredoms, and marries you. (2.) This Marriage (as other Marriages do, *Gen.* 1. 27.) makes no difference of Age, Sex, or condition; for as *Gal.* 3. 28. and *Rom.* 3: 22: *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in* Christ *Jesus*: and in that *Rom.* 3. 22. *even the righteousness of God, which is by faith in* Christ *Jesus unto all, and upon all them that believe*: *for there is no difference.* For Christ matches with young or old, male or female, rich or poor, far off or near hand, Servant or Master, which is not in other Marriages. (3.) The things that eat and squize out the sap of all other Marriages and Relations, as Time, Sin and Death have no place to weaken or weary out this Marriage. For 1. Offences and every fault breaks not the Bond, *Jer.* 3. 1.---*But thou hast played the harlot with many lovers, yet return again to me,* saith the Lord; and *Psal.* 89. 30, 31, 32, 33, 34. *If his children break my Law,* &c. *Then will I visit their transgression with rods,* &c. *nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail, my Covenant will I not break, nor alter the thing that is gone out of my lips.* 2. Time spends not the strength of this Match, every Moneth is a honey Moneth betwixt Christ and his Spouse, compared with the wearied and tyr'd Relations of the World, which in process of time and Providence grows threed bare. But this as it is still fresh, so it is still sweet and satisfying; and Christ is a *Bridegroom* every day rejoycing over his Bride, and she is a *Bride* every day leaning upon her Beloved. And 3. Death doth not dissolve this Marriage, as it doth other Marriages and Relations, *Rom.* 7: 3: for in the Resurrection there is

marrying or giving in marriage as here, but this Marriage ſtands and continues with their buried duſt, *Mat.* 22: 32: and by vertue of this Marriage, together with his dead Body (*Iſa.* 26: 19:) ſhall they riſe, yea the beſt of this Marriage is but coming after Death, when that ſhall be accompliſhed, *Rev.* 19: 7, 8, 9: for here ye are but (as it were) Contracted and Eſpouſed, and in the Bridegrooms abſence ye have ſome Letters and Love-tokens from him, but after Death is the great Marriage of the Lamb when the Bride hath made her ſelf ready, and he ſhall come with his ſtately Train of ten Thouſand of his Saints and Angels, to marry his Bride and take her, never to be abſent from her any more. (4.) This is a Bargain will be remembred by the Lord to thy advantage, when thou art low and at any ebb, *Jer.* 2: 2:--*Thus ſaith the Lord, I remember thee, the kindneſs of thy youth, the love of thin Eſpouſals*: As 1. When thou haſt in a great meaſure forgotten it, *Ezek.* 16: 60: *Nevertheleſs I will remember my* Covenant *with thee in the days of thy youth.* 2. When thou art walking unworthy of it, 2 *Sam.* 23: 5. *Although my houſe be not ſo with God, yet he hath made with me an everlaſting* Covenant. And 3. When all other Bargains and Relations are cut off, this the Lord will remember to thee as better than ten Sons, ten Husbands, ten Wives, ten Eſtates, *&c.* (5.) No Marriage-Relation in the World giveth ſuch a power and intereſt with the Husband as this Marriage doth with Chriſt. It was a great power and moyen that *Ahaſuerus* gave to *Eſther*, *chap.* 5: 6: *What is thy requeſt, even to the half of the kingdom it ſhal be performed*; but this Marriage alloweth more power and intereſt even to the whole of the Kingdom, *Luke* 12: 32. yea *Iſa.* 45. 11. He ſaith, *concerning the work of my hands command ye me*; ſo that Chriſts Bride may ask what ſhe will, and if it be good for her, ſhe ſhall have it, *John* 15. 7. *If ye abide in me, and my words abide in you, ye ſhal ask what ye will, and it ſhal be done unto you*; and *John* 16. 23, 24. *Whatſoever ye ſhal ask the Father in my name, he will give it you.* Ask and ye ſhall receive, that your joy may be full.

Uſe, Here O Believer, 1. Thou haſt a clear view both of thy Honour and thy Happineſs at once. 2. This calls you, (1.) To admire his Condeſcendency. (2.) To love him only, and more than any other. (3:) To give all due deference and reſpect to him as your Lord. And (4.) By all means to preſerve the Tyes this Relation binds upon you, unbroken; let not ſelf love, or fear of the Croſs, and counſel of carnal Relations, tempt you to break your marriage Vows, and play the ...lot with many Lovers.

Doct.

Doct. 2. *That all things conducing for this marriage are expede and ready.* All things are ready *Prov.* 9. 2.

There are three things included in this Doctrine, 1. That there are many things concerning this bargain that must be expede before it can be performed. 2. That these things are actually expede and ready. And 3. That they are expede and made ready in order to the Marriage. But I shall Roll them all up together (for brevities sake) in shewing you what and how these things conducing to this marriage are expede and made ready:

1. The *foundation* laid for this match in a *Covenant of Redemption* is already dispatched, for there was a counsel of peace (*Zach.* 6. 13.) from Eternity betwixt the Father and the Son - And the counsel of Peace shall be betwixt them both. This Covenant ye may see largely in *Isa.* 42. from the 1. *v.* to the 8. *Behold my Servant*, &c. The form of which Covenant we may from this and other Scriptures present to you, thus (1.) God the *Father* from Eternity saith to his Son Christ, 1. I see *Adam* and all his Posterity lost by sin and lyable to Temporal, Spiritual and Eternal Wrath and Judgments, *for that all have sinned* (Rom. 3 23:) *and come short of the glory of God.* Yet 2. I cannot find in my Heart to damn them all for (*my repentings are kindled together* (*Hos:* 11. 8, 9,) I *will not execute the fierceness of my anger*, &c. But 3. Have determined to shew Mercy to thousands of them, and to save them from Wrath and bring them to Glory; yet this I must do with safety to my Justice and Honour. If therefore 4. Thou wilt undertake for them and take their sin upon thee, and become a Curse for their sake, thereby to satisfie my *Justice* for their sins: Lo 5. I give them to thee to take care of them, to satisfie for them, and to bring them to my Kingdom: And 6: Upon thy doing so, I here engage to welcome both Thee and them, when the Work of their Redemption is perfected. Then (2.) God the *Father* having said and promised so; On the other part Christ Jesus the eternal Son saith, 1. Holy *Father* I am content and takes so many of them from thee as thou purposes to save, and accepts of them as a blessed Gift from thee, 2. I here undertake (Thou giving me a *Body* for that end *Psal:* 40. 7.) to take their sin upon me, to bear the Curse and the Lashes of thy *Justice*, and give full Satisfaction for their fault, and to pay a compleat ransom for their Liberty. And 3. I promise to lose none of them, but to bring them all safe to Glory with me; That Thou and I may be admired and glorified in them:

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This is the Summ of the Covenant of Redemption, wherein God the Father and his Son the Mediator did ſweetly agree anent the way of ſaving ſome of loſt Man, and that in the preſence and with the conſent of the great Witneſs in Heaven the Holy Spirit the Third perſon in the bleſſed God-head. So in this Covenant of Redemption, the Fondation of this Marriage is ready, where ye have 1. The long look that is to the original riſe and ſpring of your Salvation, it is as old as the antient of days, both God and his Son from Eternity were taken up about it, *Prov.* 8: 27, 30, 31: *when he prepared the Heavens I was there*, &c: And this Love lyeth hid in his Bosom till the time of their Converſion diſcover it. 2. The foreſight they both had of thy ſin, thy Backſliding and Unworthineſs and Ingratitude after thy Converſion did not hinder them from making this Tranſaction, *Eph.* 1. 15: the good pleaſure of his Will, And 1: Not natural Parts, *Eph.* 2. 10: Nor 2: Foreſeen Faith. *Acts* 13: 48. Nor 3: Their Merit of Chriſt, 1 *John* 4: 9: Nor 4. Outward reſpect of Birth, Wiſdom, Riches, 1 *Cor.* 1. 26. None of theſe moved him, but 1 *John* 4. 10. and *Deut.* 7. 8. he loved you becauſe he loved you. And 3. To make ſure that it is ready and done, the Decree is declared (*Pſal.* 2. 7.) and publiſhed to the World that God conſented to the Bargain from Eternity.

II. The Contract betwixt the Parties is ready and drawn for the ſubſcribing which is the Covenant of Grace, 2 *Sam.* 23. 5:--*God hath made with me an everlaſting Covenant ordered in all things and ſure*: the word *ordered* may be rendred *ready* or *prepared*, as in *Prov.* 9. 2: And there are three things in this Covenant to ſhew the readineſs of this Contract. (1.) Whatever is *our part* of this Contract is promiſed to be effectuat in us and for us. For Chriſt 1. In this Contract hath undertaken to procure our Conſent, *John* 6. 37:-- *All that the Father giveth me ſhall come to me* -- Yea the Contract runs ſo that his conſent is yours for he ſtands party, and ye but come in through him, and as at his back. 2. The great and formal condition of this Covenant, Faith is promiſed to be wrought in you, *Eph.* 2. 8. *for by grace ye are ſaved through faith, and that not of your ſelves, it is the gift of God.* And 3. There is no duty commanded or ſuffering called for, but in this Covenant there is a twofold promiſe annexed to it, the one of Influence and Aſſiſtance, *Iſa.* 40. 29. *he giveth power to the faint and to them that have no might he encreaſeth ſtrength*; The other of a reward throw grace, *Iſa.* 45. -- 19.--*I ſaid not to the Houſe of* Jacob *ſeek ye me in vain* and *Pſal.* 58. 11. *verily there is a reward for the Righteous*; So ſcar not

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at this bargain because of the backwardness of your Heart to consent, or for want of the Condition in thy self, or for want of strength to do or suffer, for all these are ready in the Contract, your consent, is undertaken for, the Condition is promised to be given you, and strength is conveyed in to you with the command to Duty, and the Call to suffering: So the Contract is ready as to your part. (2.) This Contract of the Covenant of Grace is ready with a large *Jointure and Conjunct-fee* that is secured to the Spouse, tho he gets nothing with her, yet he gives her all things, 2 *Pet.* 1. 3. 'According as his 'divine power hath given unto us all things that pertain unto Life & 'Godliness, and 2 *Cor.* 9. 8. And God is able to make all grace abound 'towards you that ye alwayes having a sufficiency in all things, may 'abound to every good Work. O what *alls* are there. For 1. There is secured in this Contract to the Spouse, Food and Rayment, *Isa.* 25. 6. 'And in this Mountain shall the Lord of Hosts make unto 'all people a Feast of fat Things, *&c.* & *Isa.* 33. 10. bread shall be 'given him, his Waters shall be sure, and Attyre, Rayments and Ornaments, *Ezek.* 16. 8. to 14. *Isa.* 61. 10. even as *Esther* was furnished upon *Ahasuerus* cost, *Esth.* 2. Yea a Jointur-house is secured to the Spouse, *Isa.* 33. 16.--he shall dwell on high, his place of defence shall be the munition of Rocks. 2. This Contract secures a Kingdom to the Spouse for a Joynture, *Luk.* 12. 31. fear not little flock, it is your Fathers will to give you a Kingdom, & and not only a Kingdom but a World to come, a new Land, Immanuels Land, the Land far off, and that never to fade, 1 *Pet.* 1. 4. *an inheritance incorruptible*, &c. And 3. Which is most of all, he secures in this Contract himself for a Portion and Dowrie to his Spouse, *Gen.* 15: 1. So that they are made to sing, as *Psal.* 16. 5. The Lines are fallen to me in pleasant places, &c: the Lord is the portion of my Cup, &c. And (3.) This Contract hath Clauses in it that answers all the Objections ye can make against the Bargain, and is readie and furnished with a Resolution to all ye can object against your closing with it: There is a *Yet* in the Covenant of Grace that fullie satisfyeth all thy *Althoughs*, 2 *Sam.* 23. 5. As 1. Although thou be sinful and very sinful, yet *Isa*: 1, 18. come let us reason together, tho' &c. 2. Although thou be unworthy of him, yet he is worthy of you and Ten Thousand the like of you, *Revel*: 5. 12. *Worthy is the Lamb to receive Glory and Honour*, 3. Although thou hast Backslidden and walked undutifully, yet *Jer*: 3. 1 Return unto me (saith the Lord in the Contract) for I am married to you. And 4: Although

though thou be affraid of being caſt off tho' ye ſhould come in; yet *Jer.* 31: 37. *If Heaven above can be meaſured and the foundations of the Earth ſearched out from beneath, I will alſo caſt off all the Seed of* Iſrael, *for all that they have done ſaith the* Lord. So this Contract is ready with an Anſwer to all your Objections againſt the Bargain. Yea (4.) This Contract is already ſubſcribed by the Lord before Witneſſes, and Regiſtrat for Security for ever. I ſay, 1: It is ſubſcribed yea ſealed by the Bridegroom and his Father, *Jer.* 31. 31. *Thus ſaith the Lord*, &c. yea and Sworn to for your Satisfaction, *Heb.* 6. 17. wherein God willing more aboundantly to ſhew unto the Heirs of promiſe, the Immutability of his Counſel, confirmed it by an Oath. And *Ezek.* 16. 8. —yea I ſware unto thee and entered into a Covenant with thee ſaith the Lord God and thou becameſt mine. And he hath appended Seals to it both *inward*, the Seal of the Spirit, 2 *Cor.* 1. 22. who hath alſo ſealed us and given us the earneſt of his Spirit. And *outward* Seals, As the Death of Chriſt, *Heb.* 9. 16. for where a Teſtament is there alſo of neceſſity muſt be the death of the Teſtator, repreſented viſibly in this Seal of the Sacrament of the Lords Supper *Rom.* 4. 11. for here is a red Bloody Seal with the Kings Armes of a Croſs (not a material as the Papiſts have) upon it with this Motto about it, *Remember me.* So you have Seal upon Seal to it. 2. This is all done before famous Witneſſes, 1 *John* 5. 7, 8. *There are three which bear record*, &c. O Heavens and Earth, O ye holy Angels, O ye bleſſed Spirit, *&c.* bear witneſs to this Contract and ſubſcribed Bargain betwixt Me and the Captive Daughter of Zion. And 3. This Contract is regiſtrat and inſert not only 1. In the antient Decrees of God and Records of Heaven, where by the effects we may read it, *Pſal.* 119. 89. *for ever O Lord thy Word is ſettled in Heaven.* And not only, 2. In this Bible called (*Rev.* 10. 9.) *the little* Book where ye may have the extract of it when ye need it. But alſo 3. If thou will conſent and let him it ſhall be regiſtrat and written in the *fleſhly Tables of thy* Heart, 2 *Cor.* 3. 3, Thus ye ſee the Contract is ready with the promiſe of performing what is required in you, it is ready with a large Dowry and Portion to you, It is ready with an Anſwer to all your Objections, and it is ready ſubſcribed ſealed before Witneſſes and regiſtrat *ad futuram rei memoriam* to continue firm for ever, O what encouragement is here! And O curſed unbelief that when all this is done will not let you come up to the Match? O ſubſcribe ye alſo.

III.

III. The *Proclamation* of this Marriage is expede and ready; *Jer.* 3. 12. Go and proclaim these Words towards the North, and say return O backsliding Israel, *&c.* Now (1.) This Proclamation is expede by being made publick in the World in the Ears of all that hear this Gospel, *Jer.* 11. 6. 'Then the Lord said unto me 'proclaim all these Words in the Cities of *Judah* and in the Streets 'of Jerusalem, saying hear ye the words of this Covenant and do 'them. And *Luke* 3. 4. was, the voice of one crying in the Wilder-'ness prepare ye the way, *&c.* (2.) This Proclamation is done by Christ himself, *Isa.* 61. 1. the *S*pirit of the Lord is upon me -- to proclaim Liberty to the Captives, and authoritatively by sent Ministers of the Gospel, who proclaim the acceptable year of the Lord to comfort all that mourn who are his Heraulds and Messengers in that part and for that end, *Jer.* 3: 12. And 3. The great end of this Publication of this Marriage is, That all who have any thing to object against it may be heard and answered, O Justice have ye any thing to object, no I have found a ransome, *Job* 33. 24. O Law have ye any thing to say? No, *I* confess this Spouse I was once her Husband in a Covenant of Works, but I am divorced (*Rom.* 7. 1.) and I yield my Right to the Mediator, and comes in but in his hand as a Friend, but no more as a Husband. O Devils have ye any thing to object? No, I must, whether I will or not, let her go: For tho' I was once her Father, her Husband and King, yet now a stronger than I hath taken her out of my hands, and therefore whether I would or not I must quit my Right and Interest in her. And O Sin have ye any thing to object? No, for tho' she was once a slave, and Captive to me, yet now is she redeemed from my Bondage, and I must let her go: Oyes, Who then can lay any thing to the charge of Gods Elect? &c. *Rom:* 8:

IV. The *Bridegroom* is ready, *Isa:* 65: 1: And crying behold me, behold me, & therefore *cant:* 3. 11: 'Go forth O ye Daughters of Jerusa-'lem & behold King Solomon with the Crown upon his Head, &c: He is ready (1.) With a sufficient *Ransome* and Price in his hand, 1. To loose the captive Daughter out of Prison. 2. To pay all her Debt: And 3: Defray the whole charge of the Bargain, *Zach* 9. 9, 11, 'As 'for thee also by the Blood of thy Covenant I have sent forth thy 'Prisoners out of the Pit wherein is no Water; And hereby is the greatest impediment in the way of the Marriage removed, So that neither Justice, Law nor the Grave, nor Hell can hold her: the ran-

ſome is payed all in Sum. (2.) The Bridegroom is ready in his Mariage Robs, *Pſal.* 45. 8. All thy Garments ſmell of Myrrhe and Aloes and Caſſia, *Pſal.* 104. 2. who covereſt thy ſelf with Light as with a Garment, and theſe Garments of his are the more beautiful that they are dyed with Blood, *Iſa.* 63: 1. 'who is this that cometh from Edom 'with dyed Garments from *Bozrah*, glorious in his Apparel, travel-'ing in the greatneſs of his ſtrength? I that ſpeak in Righteouſneſs 'mighty to ſave: Garments ſtained (*v.* 3.) With the Blood of his Enemies in token of Victory over them; As alſo with a wedding Garment to his Spouſe, *Pſal.* 45. 13, 14. as in *Eſth.* 2: 9, 12. and *Ezek.* 16. 1. to 14. And (3:) The Bride-groom is ready with his Father before him and his Friends at his back, His Father comes with him, *John* 8. 16. *The Father himſelf loveth you*; And he hath his Friends at his back, His Miniſters who rejoice to hear his Voice and are ready to commend him to your Heart and to beſpeak you for him, *will ye take our Maſters* Son: and to carry Meſſages betwixt him and you, and take your Returns to him whether ye will accept of him or not, *John* 3: 29: *He that hath the Bride is the Bridegroom, but the friend of the Bridegroom which ſtandeth and heareth him rejoiceth greatly becauſe of the Bridegrooms voice.*

V. The Marriage Feaſt is ready, *Iſa.* 25. 6: 'And in this Moun-'tain ſhall the Lord of Hoſts make unto all people a Feaſt of fat things 'a Feaſt of Wines on the Lees, of Fat things full of Marrow, of 'Wines on the Lees well refined: And this Feaſt is ready (1.) With Plenty, Variety and Choice of excellent Fare, and all free and for nothing: 1. It is ready with Plenty *Luke* 15. 17. Bread enough in my Fathers houſe, *Pſal.* 38. 6. *Cant.* 5. 1. For it will not be little that will fill a hungry Soul, they muſt have plenteous Mercy, and Mercy running over, *Rom.* 5. 20, *Grace doth ſuperabound.* 2. It is ready with variety of Fare even to delight for all thy Spiritual wants and appetites *Cant.* 8: 2.-- I would cauſe thee to drink of the ſpiced Wine of the Juice of my Pomegranate, and *Cant.* 7: 13: at our Gates are all manner of pleaſant Fruits which I have laid up for thee O my Beloved: 3. It is ready alſo with the choiſeſt of Food, Chriſt himſelf is your Food, *John* 6: 55: my fleſh is meat indeed, &c. O ſweet feeding upon the Meat which periſheth not! And O wonderful the Spouſe ſpirituallie eating and drinking her Beloved, and he calling to them *Cant.* 5. 1. Eat O Friends drink aboundantly O Beloved: And 4. (which is very comfortable) all this is *free* and for nothing, *Iſa.* 55. 1. without price

price and without Money, and *Rev.* 21. 17. drink of the Waters of Life freely: ye pay nothing for Christ, nothing for Peace, Pardon, *&c.* *Rom.* 8. 32. 'he that spared not his own Son, but delivered 'him up for us all, how shall he not with him also freely give us all things. (2.) This Feast is ready with sweet and pleasant Spiritual *mirth* and Melody without any Lightness or *Vanity*, *Luke* 15. 24. 'for this my Son was dead and is alive again, he was lost and is 'found, and they began to be merry. *Zach.* 9. 9. 'Rejoice greatly 'O Daughter of Zion, shout O Daughter of Jerusalem, behold thy 'King cometh unto thee; he is just and having Salvation, and *Psal.* 87. 7. 'There be that play and sing and all my Springs are in thee. And *Psal.* 45. 15. 'with gladness and with rejoicing shall they be 'brought, they shall enter into the Kings Palace, 1. The Lord the Bridegrooms Father rejoiceth, *Zeph.* 3. 17. 'The Lord thy God 'in the midst of thee is mighty, he will save thee, he will rejoice 'over thee with joy, he will rest in his Love, he will joy over thee 'with singing. 2. The Bridegroom rejoiceth, *Isa.* 62. 5. 'As the 'Bridegroom rejoiceth over the Bride, so shall thy God rejoice over 'thee, and *Luke* 10. 21. 'In that Hour Jesus rejoiced in the Spirit 'and said, I thank thee O Father Lord of Heaven and Earth, that 'thou hast hid these things from the wise and prudent, and hast re-'vealed them to Babes. 3. The Angels in Heaven and glorified Saints rejoice and sing at this Marriage, *Luke* 15. 7. 'I say unto you that 'likewise joy shall be in Heaven over one sinner that repenteth, and in *v.* 10. 'likewise I say unto you there is joy in the presence of the 'Angels of God over one sinner that repenteth. 4. The Bride re-joiceth and maketh merry, *Psa.* 45. 15. 'with gladness and with 'Mirth shall they be brought, they shall enter into the Kings Palace. 5. The Friends and Guests of the Bridegroom and Bride shall sing, *Psal.* 107. 41, 42. 'Yet setteth he the poor on high from Affliction, 'and maketh him Families like a flock. The righteous shall see it 'and rejoice. Yea 6. All the Creatures rejoice and sing at this Marriage *Psal.* 96. 11, 12: 'Let the Heavens rejoice and let the Earth be glad, 'let the Sea roar and the fulness thereof, let the field be joyful and 'all that is therein, then shall all the Trees of the Wood rejoice be-'fore the Lord for he cometh, *&c.* (3.) This Feast is ready with sweet and excellent Company, So if ye inquire who is to be there? O a heartsome Company is to be there) not to speak any more of the Fathers Company, 1 *John* 1. 3: *our fellowship is with the Father*)

ſome are to be there to make up the Marriage for themſelves, ſome to renew it, ſome to confirm it, ſome to ſeek fruits of it, &c. A ſtately and beautiful Company they are *Cant.* 8. 5. *Pſal.* 45. 15. 'who 'is this that cometh up from the Wilderneſs, and *Cant.* 4. 5. thy hair 'is like a flock of Goats that appear from Mount Gilead, thy Teeth 'like a flock of Sheep even ſhorn that came up from the Waſhing. They ſhall flow into the Goodneſs of the Lord as Doves to their Windows and Connies to the holes of their Rocks. And (4.) This would be all the leſs if the feaſt were not ready with a *welcome Cant.* 5. 1. 'I am 'come unto my Garden my Siſter my Spouſe--eat O Friends yea drink 'abundantly O Beloved. It was the Cuſtom of the Jews to welcome their Gueſts to their feaſts by pouring Oyl on their Heads, *Luke* 7. 46. and *John* 12. 3. To which *David* alludes when he is ſinging of his welcome from the Lord, *Pſal.* 23. 5. *Thou prepareſt my Table and anointeſt my head with Oyl,* he hath made ready the Feaſt and bids you heartily welcome. O welcome, welcome Friends, *John* 6. 37. *him that cometh to me I will in no ways caſt out.* It is a Goſpel *Meioſis* importing more than is expreſſed even a kindly welcome and good entertainment. But (5.) This Marriage feaſt is ſtill making more and more ready to the coming of the great Supper of the *Lamb, Rev.* 19. 9, 17: 'And he ſaith unto me write, Bleſſed are they that are cal- 'led unto the Marriage Supper of the Lamb; For this is but in a manner our Break-faſt, the great Supper which we are to ſleep and reſt upon is preparing in Heaven, where ye ſhall *ſit down* at a Table never to be drawn (*Matth.* 8: 11.) with Abraham, Iſaac and Jacob in the Kingdom of Heaven, when Chriſt ſhall drink of this *Wine* with you (*Mat.* 26. 29.) new in his Fathers Kingdom, and (as once a Martyr ſaid) *tho the Break-faſt be ſmall and ſharp, yet the Supper will be large and ſweet.* And to ſpeak of that feaſt in Heaven till we taſte of it would be but to darken words without knowledge.

VI. The *day* and time for the Marriage is *ſet* and ready, *Luke* 19. 42. 'O Jeruſalem if thou hadſt at leaſt in this thy day conſidered the things 'that belong to thy peace. For (1.) Every day is a Seaſon for this match *Ezek.* 18. 27. 'Again when the wicked man turneth away from his 'wickedneſs that he hath committed, and doth that which is lawful 'and right, he ſhall ſave his Soul alive; So that at whatſoever time ye will come and make this match it is the ſet time. (2.) But there are ſome ſpecial ſet times for this Marriage which are the golden hours and Opportunities for it, and may be called the very now

and

and acceptable time for it, which if you slight, ye may never meet with again, 2 *Cor.* 6. 2. For he hath said, I have heard thee in a time accepted, and in the day of Salvation have I succoured thee; behold now is the acceptable time, now is the day of Salvation, whereof the time of the Sacrament of his Supper is a special set day for the Marriage; for now the Bridegroom is come to this place, you see him there in the Elements, the Table is covered, your Ministers the Bridegrooms Friends are waiting on to Espouse you, (*John* 3. 29.) to this one Husband Jesus Christ; and therefore *now, now* do it. And (3.) The last day of the World, the last period of Time is set for consummating of the Marriage, *Rev.* 19. 9. and 22. 17. He will come again at the last day, *John* 14. 3. And now since thir things are expede and ready, the purpose and foundation readie, the Contract readie, the Proclamation readie and past, the Bridegroom readie, the Feast readie, and the Day set and appointed and readie; and there remains nothing to make up the *Match* but your being readie also, and your saying, Lo we come unto thee, for thou art the Lord our God. But this is the purpose I am to drive in the next Doctrine.

Doct. 3. *That since all things are ready for this Marriage, it is Christs call and your duty to come to it,* Prov. 9. 3.

In prosecuting this Doctrine, I shall observe this method, 1. To shew you what it is to come to the Marriage. 2. What encouragement the Hearers of the Gospel have to come, which will answer all your Objections. And 3. I will deal with you in a particular manner, to make this Marriage with Christ, and come and take him.

I. What is it to come to this Marriage? (1.) It is to *forsake and renounce all other Lovers,* strange Lords and Husbands, and to give up with them who have formerly had Dominion over you, as with the Law as a Covenant of Works, with the World, with your Idols, with your own Righteousness, and with Satan: and say as *Isa.* 26. 13. *O Lord our God, other lords have had dominion over us besides thee, but by thee only will we make mention of thy name.* And *Hos.* 14. 8. *Ephraim shal say, what have I to do any more with Idols, I have heard and observed him, I am like a green fir-tree, from me is fruit found.* (2.) It is a free and voluntary consent to take him in the way and on the terms that he offers himself to you, to be an Husband and Head to you, *Jer.* 3. 22. *Behold we come unto thee, for thou art the Lord our God,* even so I take him, for Lord and King as well as Saviour, to purge me as well as to pardon me, to sanctifie me as well as to save me, to sit with him and to

flie with him, to follow him through a Wilderneſs as well as through a Canaan flowing with milk and honey, to ſing and rejoyce with him, and to mourn with him, to live and die with him: *God do ſo to me and more alſo, if ought but death part him and me,* lo I take Chriſt, all Chriſt, only Chriſt, and none but Chriſt, and Chriſt, with all the ills and inconveniences or croſſes that may follow him. And upon thir terms, the Soul is ſaid to joyn hands with him, in 2 *Chron.* 30. 8. *Now be ye not ſtiff-necked as your fathers were, but yield your ſelves unto the* Lord, it is in the Hebrew, *give your hand unto God.* (3.) This coming to the Marriage imports a reſigning over of, and parting with your ſelf unto Chriſt, 2 *Cor.* 8. 5. *And this they did not as we hoped, but firſt gave their own ſelves to the* Lord, *and unto us by the will of* God, and *Pſal.* 119. 94. *I am thine, ſave thou me.* And by this parting with a mans ſelf and becoming Chriſts, he never before, and never better enjoyed himſelf, for here by giving, ye gain, and by ſcattering, ye gather, and get your ſelf returned to your ſelf with advantage, with a new heart, with a new Portion, with a new iſſue and fruit; and in this reſignation of your ſelf (for Marriage is a reſignation not only of Goods but of Perſons who become each others) ye muſt not reſerve liberty to Retreat; but bind your ſelf to him for ever, and ſay, O thine ſweet Lord Jeſus, and thine for ever, O thine and not my own, and not the Devils, or the Worlds, or my Idols. (4.) This coming to the Marriage is a *continued perpetuated act* in the conſtant exerciſe of Faith, and a coming, and always coming, which ſayes, 1. That all our Marriage here with Chriſt, is in a manner but a coming to the Marriage. 2. That there is a conſtant dependence on him, and daily wringing and ſqueezing out the ſap and comfort that is in this Bargain. 3. That right Comers ſeek always to be nearer and nearer to him, *Job* 23. 3. O if I knew where to find him, *&c.* Yea, and 4. a delighting and acquieſcing in him, and being daily more and more ſatisfied with him (*Cant.* 2. 3. I ſat down under his ſhadow with great delight. (5.) To condeſcend lower to you theſe are comers to the Marriage who from their heart & Soul ſay, 1. Tho I be not worthy of him, yet I need him, and muſt have him and will not want him, then you ſhall have him. 2. Tho I have many Diſcouragements to come, yet I cannot bide away from him, ſince he encourages me himſelf. 3. Whatever diſtance be betwixt him and me, yet I will be ſtill moving and ſwaying and creeping towards him, if happily I may feel after God. 4. Tho I come little ſpeed, and make

make but ſlow progreſs, yet I dare neither halt nor draw back, but creep on with my face towards him. 5. Whatever I want (and I am full of wants) I will depend upon him for it, and ly at his Fulneſs. And 6. Tho he put me away, I will not go away, but ſtill look to him and towards his holy Temple; all theſe are Comers to the Marriage tho they think not ſo. And (6.) This coming to the Marriage as to the manner of it, muſt be 1. *Humbly* as *Ruth* to *Boaz*, creeping down at his Feet, and as the Prodigal to his Father, *Luke* 15. 19. 'I 'am not worthy to be called thy Son, make me as one of thy hired 'ſervants. 2. *Speedily*, as *Zacheus* came down, *Luke* 19. 6. He 'made haſte and came down, and *Zach.* 8. 21.-- 'Let us 'go ſpeedily to pray before the Lord, and to ſeek the Lord of Hoſts, 'I will go alſo. Delays are dangerous in matters of great importance: O make haſte he is a great Prize, another may ſtep in before you, the Offer may ceaſe, *&c.* And 3. Come *cheerfully* and not drooping this Frame becomes not your Bridegroom, lift up your head, ſhake off your Diſcouragements. Yea 4. Come *boldly* to the defiance of all your Idols, of your Unbelief, and of all the Devils in Hell, trample upon them all, and go and take Chriſt Jeſus for your Lord and Husband.

II. What are the *Encouragements* that poor deſolate and diſtreſſed Souls have to come to this Marriage, which duly pondered will anſwer all your Obiections, and looſe all your Doubts and Difficulties? The great Encouragement I have already ſpoken of, to wit, that all things conducing to this Bargain are already expede and ready. But further, (1.) Your Encouragement is taken from your *Warrand* and *Allowance* to come to the Marriage; and your Warrand ſtands in theſe things, 1. Thy *need* of ſuch a Husband and Bargain is thy Warrand, thy Neceſſitie ſhould regard no Law that ſtands againſt you, but ſay, if *I periſh I periſh*; I ſhall periſh at his Feet, and lay my broken Bones at his Door, I ſhall make my Grave there, and die at the Pool-ſide. Neceſſitie then bids thee come, for there is no other way of taking away thy Sin and Slaverie, and what will ye ſay or do at the laſt Trumpet of God, if ye come not to Chriſt, your mouth will be ſtopped and ye will be Damned. O then ſince thy Need is ſo great, and thy Neceſſitie ſo urgent, come, and ſay as the people ſaid to *Joſeph* in their ſtrait, *Gen.* 47. 19. Wherefore ſhould we die in thy preſence, buy us and our Land for Bread,--O give us ſeed that we may live and not die; ſo ſay ye, wherefore ſhould we die before thine Eyes, O buy us, Marrie us, that we may live and not die. O pitie this poor

toſſed,

toſſed, troubled, wounded heart, and let me have thee, a Marriage and Match with Chriſt I came for, and a Chriſt I muſt have (and if ye will have him, ye ſhall have him; *Behold him, behold him*) Let him caſt me off, I will not, I muſt not caſt him off, let him wound me or kill me, my wounded and ſlain heart ſhall truſt in him; let him deny me, I will not deny him. Why? I know no other of it, to whom ſhall I go? I cannot challenge him, but I cannot want him; I am not worthie of him, but he is worthie of ten Thouſand like me. In a word, my Need is ſo great, that I muſt have him, and I will have him, why? then you ſhall have him. 2. The *offer* of this Marriage coming this day to your Door is your Warrand to come, here it is in this Word and in this Sacrament. Since then there is ſuch a price in your hand to get Chriſt as this opportunity, O let it not go, but take the advantage of it, and make no Queſtion or Debate about it, ſince the Goſpel ſaith, come, ſince the Sacrament ſaith, come, ſince the Spirit ſaith, come, ſince the Bridegroom ſaith, come, *&c.* O then *let him that is a thirſt come,* (*Rev.* 22. 17.) *and whoſoever will let him come.* If a Rope were caſt down among men drowning in a deep Pit or Water, would ye ſtand debating whether that Rope were let down to you, I ſuppoſe not, but he that could firſt lay hold on it, would think he were in his Dutie; why are ye partial, Brethren (I ſpeak to exerciſed Souls) why will ye not do for your Souls as ye would do for your Bodies? It is but folly to diſpute whether ye ſhall come out of Priſon or not, when the offer of a Deliverance comes to you, and the Priſon-doors caſt up, go forth ye Priſoners. And it is as great folly to diſpute whether Chriſt will take you or not, when he offers to take you and urges himſelf upon you. And 3. Its warrand enough, that not only *he puts none away,* (*John* 6. 37.) And therefore come ye ay till he put you away, (and that will never be) and grip ye ay till he looſe your grips (which he will never do) and come ay till he cloſe the Door; but alſo, he hath warranted your approach to him by a *Command,* 1 *John* 3.23. which Command hath the ſame Authoritie with other Commands, as peremptorie a manner of enjoying it, and as ſevere a penaltie, and as large a reward as other Commands. And therefore never pretend reſpect to any Command, if ye ordinarlie and altogether ſlight this. O my dear Friends, ye that doubt not of your Obligation by a Command to keep holie the Sabbath-day, *&c.* how can ye, how dare ye doubt of your Obligation to come to Chriſt Jeſus, which leaves it not indifferent

different to you. Ye ſee then your Encouragement from your Warrand to come, taken from your great need, the preſent Offer and the peremptorie Command, with promiſe of Acceptance. (2.) Your Encouragement for this Bargain, is taken from the fair and eaſie *acceſs* that is given you to God, *Eph.* 2. 18. For through him we both have acceſs by one Spirit unto the Father. And this acceſs is clear, 1. From the Removal of the Impediments in the way between Chriſt and you; As 1. The infinite diſtance is removed by his taking on our nature, and becoming *Immanuel*, God with us and in our fleſh, *John* 1. 14. ſo he is Bone of our Bone, and Fleſh of our Fleſh. 2. The ſinful diſtance is removed, by his being made ſin and a curſe for us, *Gal.* 3. 13. And 3. The judicial diſtance is removed, by his taking the Plagues of Ignorance and hardneſs out of your Hearts. 2. From the *Anſwer* he gives to all your Objections; For 1. He will take you tho ye be verie ſinful, for 1. It is not onlie with ſuch that he onlie Matches. But 2. Even with the worſt of ſinners manie times (which is the Admiration of men and Angels) 1 *Tim.* 1. 13. I was a Perſecuter, *&c.* but I obtained mercie. Yea 3. The more ſinful, the rather he will exalt his Grace in engadging with you and taking you, as in *Hoſ.* 2. 13, 14. I will viſit upon her the days of *Baalim*, wherein, *&c.* Therefore I will allure her, *&c.* and yet *v.* 19. I will betroth thee unto me in loving kindneſs and mercies. And 4. He will never upbraid you with your Sins and Whoredoms, but if ye will ſubſcribe this Contract, you thereby have a Diſcharge of all your Debt, a free Pardon for all Iniquitie, and a way laid down for Pardon for time to come, if ye confeſs it, and repent of it, and flee to Chriſt for purging and Pardon of it. 2. He will take you tho ye be but meanlie Born, and of a poor Extraction, your Father an *Amorite* and your Mother an *Hittite*, and your Foundation of the Duſt. For 1. He hath looſed that Objection, not onlie by aſſuming our Nature. 2. By having mean and baſe Perſons in the Stock he was come off, and in his Genealogie. 3. But by engadging to give you a new Birth and more noble Extraction, even to make a Kings Daughter, and all of you Children of the Higheſt. 3. He will Marrie you, tho ye have no Beautie outward or inward, tho ye be as a ſpotted Leopard, a Black-More, a Bottle dried in the ſmoak, *&c.* For 1. It is your Beautie, that he Marries you, and ye are comlie through his comlineſs that he puts upon you. 2. His Viſage was more marr'd than anie mans, and he was ſuch that they ſaw no Beautie nor Comlineſs in him, on purpoſe

to procure fairneſs and beautie to us, that we might look out fair as the Moon, and clear as the Sun, &c. And 3. It is no matter what you be, if he eſteem you fair and call you ſo, thou art all fair, &c. And will make you before ye go. And 4. He will take you if he but find you lying in his way, attending thir Ordinances, lying at the Pool and in the Road where he goes; tho ye have not great Appetite, tho ye have not much mind of him, &c. For 1. The blind men in *Mat.* 12: 22. and the wounded man in *Luke* 10. 30. are Monuments of this. 2. And ſome remarkable Providence may tryſt you and him together. Yea 3. He otftimes goes out and ſeeks ſinners, and compels them to come in to him, as in *Luke* 14. 23. *Compel them to come in.* Yea 4. If ye but look to him as he goeth by, he will take you, *Iſa.* 45. 22. *Look unto me all ye ends of the earth, and be ye ſaved,* and *Pſ.* 34. 5. *They looked unto him and were inlightned.* 5. He will Marrie you tho ye be but a Widow and deſtitute, and not lookt after by anie other, but as *Lam.* 1. 1. Sitting as a Widow forſaken of the Guide of her Youth. For 1. In this, *Boaz* marrying of deſolate *Ruth* was a figure of Chriſt, *Ruth* 4. 10. &c. And 2. Chriſt loves and glories to take up what others loath and leave, *Pſal.* 27: 10. When my Father and my Mother forſake me, then the Lord will take me up. Yea, 3. By his doing ſo he makes you the better Wife to him, that he took you from the Dunghill. And 6. He will Match with you, tho ye cannot work much to him, & tho ye be not verie vertuous, For 1. Your goodneſs extends not to him, and he never chooſed you for your Works or Vertue, but for his rich Loves ſake, and becauſe he loved you; neither your Wickedneſs can hinder him, nor your Works move him to take you. 2. He will make you vertuous and zealous of good works when he gets you, *Tit.* 2. 14.---That he might purifie unto himſelf a peculiar people, zealous of good works. And 3. The main work he ſeeks of you, is to believe, *John* 6. 29.---This is the work of God, that ye believe on him whom he hath ſent. Yea 7. He will engadge with you, tho he knows ye will not keep with him, but break Wedlock, and in ſome degree deboard and play the Whore, *Jer.* 3. 1. For 1. he knows ye do not engadge with a deſign to break but that ye do honeſtly reſolve to abide with him. 2. Tho ye break to him, yet will he never break to you, for *Pſal.* 89. 33, 34, Yet nevertheleſs, &c. And 3. There is not onlie a ſuretie for your not breaking (*Heb.* 7. 22.) even Jeſus Chriſt, but there is a Law put in your heart, yea a Spirit given you, which cauſeth you (*Ezek.* 36. 26.) to walk in his ways and keep his ſtatutes. And 3. Your acceſs is clear

clear from his *Matching with others* as bad as ye; doth he not, 1. Invite and take the poor, and the maimed, and the lame, *Luke* 14-21? Doth he not 2. Take the blind, and the dumb, and the deaf? And doth he not take the ſtubborn, the ſtout-hearted, and theſe that are far from Righteouſneſs? And 3. In a word, doth he not take them whom no bodie will take, *Iſa.* 54: 6: 'For the Lord hath called thee 'as a Woman forſaken, and grieved in Spirit, and a Wife of Youth, 'when thou waſt refuſed, ſaith thy God? And (3.) Your Encouragement is, from the ends and deſigns God is driving at by this Bargain and Match with Sinners. For 1. The great Ends God is driving at, is the Honour of his Name, the exalting of Chriſt, and the Happineſs of *S*ouls. And God hath theſe Ends moſt effectuallie by the vileſt ſinners coming and taking Chriſt, for the more vile thou art, the more is his Name honoured, and the more is the Renown of a Redeemer raiſed, and the ſweeter and larger is thy happineſs, that it comes in a way moſt honourable to God, and moſt exalting to the Redeemer; and therefore yield to this Exhortation, come unto the Marriage, for it is the moſt effectual way of honouring God and exalting Chriſt, whereto ye are bound to contribute tho ye ſhould be trampled upon, let him increaſe, tho ye ſhould decreaſe. 2. By this Marriage, he is commending the Goſpel and the excellencie of power that is in it, that it is the Wiſdom and Power of God, 1 *Cor.* 1. 24. that it can divorce a perſon from their Idols, and make them forſake their Fathers Houſe and People that are theirs, and follow Chriſt, that it can make them ſuffer grievous things for Chriſt rather than want him; for *Iſa.* 27: 5. If anie man will make peace, let him take hold of my ſtrength, that he may make peace with me, and he ſhall make peace with me; and if he will come to the Marriage, he ſhall come to it, for Gods end in propoſing it, is to ſhow the power of the Goſpel what it can do. And 3. By this thy coming, he deſigns the accompliſhment of the Covenant of Redemption before time, for if thou be a choſen Veſſel, and within that eternal Bargain, thou ſhalt certainlie ſoon or ſyne come to Chriſt, for he will ſee that Bargain fulfilled in deſpight of Devils and thy Unbelief, for he ſhall ſee of the travel of his Soul, and all that the Father hath given to him ſhall come unto him; for altho thy coming to this Marriage be a voluntarie Act, yet there is a neceſſitie that it muſt be, for it is a neceſſarie conſequence on the Covenant of Redemption:

III. I come now to deal with you this day in a verie particular way, to make this Marriage with Jesus Christ, for this is our work among you this day. And (1.) We are warranted to *Proclaim* and make offer of the Marriage unto you, *Jer.* 3. 12. 'Go and proclaim 'these words towards the North, and say, Return O backsliding *Is-* 'rael, and I will not cause my Anger, *&c.* And with an Oyes, and Ho! ho! to lay the offer of it before you, *Isa.* 55. 1. *Ho! everyone*, &c. and *Jer.* 11. 6. Proclaim all these words in the cities of *Judah*, and in the streets of *Jerusalem*, saying, hear ye the words of this Covenant and do them. (2.) We are allowed to be particular with you in this Offer and Invitation to take Christ, and to put it home (as it were) to every one of you individuallie (and if I could prevail, I could do it to everie one of you on my Knees) saying, *will ye, and will ye, and will ye come*; as *Isa.* 55. 6. Seek *ye* the Lord, and seek *ye* the Lord, *&c* and as *Eph.* 5. 14. *Arise thou from the dead, so we lay the* offer to everie one of your Doors, will ye have Him, and will ye have Him? and now it will be your own fault if ye go without him. (3.) We are allowed to tell you, that all is *ready* that can expede the Bargain as you have heard, the Contract is readie, the Father is readie, and hath given his consent, the Marriage-Clothes are readie, and you have no more to do but to take and put them on, put on the Lord Jesus, put on your Robes of Righteousnes, your Garments of Salvation; the Feast is readie, you see it there, and the Day is *just now*, this is the acceptable Time, and the Bridegroom is readie waiting on and is content to take you, vile and worthless, poor and needie, black and uglie, as ye are. (4.) We are allowed to be verie *peremptory* with you, both in pressing the thing, and urging for your Answer, and not to take a Nay-say, a Shift or a Delay, we dare not hearken to such Language, as, *we will not have this Man to reign over us, suffer me first to go and bury my Father, I have bought a yoke of Oxen, I must go try them, a Farme, I must go receive it, I have put off my Coat, how shall I put it on again? I will hear you concerning this matter at a more convenient time.* We dare admit none of these, nor give you an Hour (for our Souls) to advise; and therefore say either Yea, or No, and that either presentlie, or for anie thing we know, not at all, *now*, or it may be *never*. O what shall we answer to him that sent us! I say we are allowed to be *peremptory* with you, 1. In some things; 1. As to the *time*, we dare not allow you to put off till to Morrow, nay, not an Hour, just now, *now is the accepted time*, here stands the Bridegroom, here are Ministers

Miniſters his Friends to eſpouſe you to him, and as we dare not be anſwerable to exclude any of you; So dare we not anſwer for giving you any time to think on it or deliberat whether ye will do it or not, we dare not (for our Souls) give you one Hour to Adviſe. 2. We muſt be peremptory with you as to the *terms* of the Marriage, we cannot nor dare not alter or abate any thing of theſe three terms, 1. That ye muſt renounce other Husbands and Lords, and be content to be divorced from your Luſts and Idols. 2. Ye muſt take Him in the place of them, and fill their room with him. And 3. Ye muſt devout your ſelf to him in your Converſation, he muſt needs be your King, ye muſt forſake your Fathers Houſe, *&c.* ye muſt dwell and take up Houſe with him, and ſtudy to pleaſe him, we dare diſpenſe with none of theſe three Terms they are ſo eaſie, ſo rational, ſo honourable, ſo profitable. And 3. We muſt be peremptory as to your *Anſwer* and return what we ſhall ſay to him that ſent us, for we muſt be ſo peremptory with you in this as ye muſt either come or ye muſt give us a Reaſon why ye will not or cannot; And as I am ſure ye can aſſign no relevant reaſon for your not coming, ſo we dare not admit of an irrelevant Reaſon. In a Word we can admit of no Return but this, *that ye will take him*; for tho' ye would ſay ye *will not*, we may well report it to our Maſter, we dare not take it off your hand. O then what will ye allow us to ſay to him that ſent us? Shall we ſay *ye will not*? or ſhall we ſay *ye will*? ſhall we go home with ſad Hearts, and report to God, this people will have none of Thee? Or ſhall we give that account *John* 17.8. *I have given unto them thy words and they have received them, and they have believed that thou haſt ſent me.* And 2. As we are allowed to be peremptory with you in theſe things, ſo upon theſe accounts we are to be thus peremptory, 1. Becauſe it is your only Errand here, at leaſt ye profeſs ſo (for if you have any other errand than this it is ſad) and if this be not done ye miſs your errand ye came for. And ſhall ye go or ſhall we let you go without your errand, will ye leave this place till ye do it? Nay we muſt be ſo peremptory with you that ye muſt not go without him, ye ſhall not go without him ſince ye came here for him. 2. We need go no further in this Work if this be not done, we muſt ſtand here and proceed no further till ye conſent to the match, O ſhall we ſit down from preaching? Shall we deſire to draw that Table? for I aſſure you we need not go down to that Table if ye will not conſent, otherways ye will ſeal a Blank or a Lie, or

your

your Damnation: And 3: Becauſe if ye give not your conſent to the Marriage ye are held by God to diſſent; And therefore ſay either yea or no; for in Gods account if ye ſay not yea ye ſay nay, he that is not with us is againſt us, he that gathereth not with us ſcattereth, and Chriſt will hold you for a Refuſer (*Acts* 13. 46.) and one who judges your ſelf unworthy of the offer. Behold ye deſpiſers & wonder! Lo we ſhake off the Duſt of our feet againſt you: Yea 4. We muſt be peremptory with you on the account, that there is *juſt now* ſome thing ſtirring in your Boſom putting you to it, Is there not ſome *ſtighling and flightring* of Heart towards him crying to thee *will thou conſent?* And I am loath that ſhould die or go away; but ſo long as the Iron is hot to ſtrick, and while the motion laſteth I ſay *come, come,* while ye are reſolved to come, the motion juſt now in your Boſom calls you leſt it die and your Heart never be ſo warm for the Bargain in your Life again, and becauſe if ye will not another will, for he will have a ſeed to ſerve him, if Phariſees will not, Publicans will, *&c.* (5:) We are allowed to do it in *your name* as your Proxie and Atturney and Mouth unto God, as the Prophets of old ſpake to God in the name of the people, *Exod.* 19: 8. So we for your ſelves and in your name as by vertue of our Call to be your Miniſter, repreſenting you, conſents to the Marriage with Chriſt, and ſays unto the Lord *even ſo we take thee to be our Lord and Husband for now and for ever*; and thus we take the Contract in this Bible and ſubſcribe it for our ſelves and for you, *Iſa.* 44. 5. *One ſhall ſay I am the Lords and another ſhall call himſelf by the name of Jacob, and another ſhall ſubſcribe with his hand unto the Lord and Sirname himſelf by the name of Iſrael.* Yea we are allowed by vertue of being his Ambaſſadours to conclude it in his name alſo. 2 *Cor.* 11. 2. That's a remarkable Word in *Jer.* 11. 5. *That I may perform the Oath which I have given unto your Fathers, to give them a Land flowing with Milk and* Honey, *as it is this day. Then anſwered* I *and ſaid ſo be it* O *Lord.* It is in the *Hebrew Amen* O *Lord.* And thus we have concluded the Bargain both in your name and his Name, *My beloved is mine and I am his.* Witneſſes to this O ye holy Angels of his, O ye Heavens and Earth, O ye Stones and Timber of this Houſe, and O ye Bread and Wine in the Sacrament, and O ye bleſſed Spirit of God, bear all witneſs to this, *that I have taken Chriſt and he hath taken me,* &c. And (6.) We are allowed if after all this ye will not come unto the Marriage, to take Witneſs and Inſtruments againſt you, and ſo we take God to witneſs

neſs againſt you, your ſelves and your own Conſciences witneſs againſt you; The one of you witneſs againſt another, the Heavens and the Earth, that ſhining Sun, the Stones and Timber of this houſe witneſſes againſt you, and we our ſelves your Miniſters do witneſes againſt you, whom ye love and maintain, and an unpleaſant Work it is to us to witneſs and teſtify againſt you that ye will not come to him that ye may have Life. But we muſt do it, yea we are allowed if ye will not come to enter a ſolemn *Proteſtation* againſt you, *Jer.* 11. 7. *For I earneſtly proteſted unto your Fathers —— riſing early and proteſting ſaying obey my voice, yet they obeyed not*, &c. And therefore with Humility and Trembling, I do in the Lords Name, and in my own Name as his unworthy Meſſenger *Proteſt and take Inſtruments, That upon the* 30 *day of* July 1693, *Chriſt was offered to this Congregation of* Dundee *to be their Lord and Husband, but they refuſed him*, at leaſt ſome of them; O I am afraid this meet you when ye and I are ſtanding before the tribunal of Chriſt. O is there no body ſaying proteſt not againſt me for I am willing to take him? yea we are allowed not only to take Witneſs againſt you, and to proteſt againſt you; But even to ſhake the Duſt off our Feet againſt you (*Acts* 13. 51.) in teſtimony of our Deteſtation of your carriage, of the Lords regarding you no more than the Duſt of the Earth, and of our going away from you without making the Bargain. But I am loath to leave you till ye conſent to the match. And therefore I renew the offer again (now my bleſſing on you for that ſay ye) and obteſts you yet this once, 1. To divorce from your Idols. 2. To embrace and cloſe with Chriſt. And 3. To devout your ſelves to him in Heart, Life and Lot: And there's all the Bargain. It is not then ſo difficult or long as ye apprehend, it is not who ſhall aſcend into Heaven or who ſhall deſcend into Hell, &c. *Rom.* 10. I know ye have your *Objections* rolling in your Boſom. As 1. *Obj.* How ſhall I ingadge to him? I will never keep a word I ſay to him, but will break ere Night yet. *Anſw.* 1. To give your conſent to the Bargain is that which ye are now called to, and he engadges to help you to perform, he will take that in his own hand. 2. I hope ye are not reſolved to break but to be ſtedfaſt in his Covenant, wo to you if ye engadge with him and have a Reſolution to break, and make Inquirie how to eſcape after your Vowes. And 3. As he hath ſecured that ye ſhall never totallie and finallie break, ſo hath he laid down a way for pardoning your partial breakings, for he keepeth Covenant and Mercie to them that fear him. *Obj.* 2. But I am very ſinful and abominable, *Anſw.* 1.

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But he is very gracious and merciful and able to ſave to the outmoſt. 2. The Queſtion and Controverſie betwixt you and Chriſt is not anent the greatneſs or ſmalneſs of thy ſin, or anent what ye have been or done; But whether ye will now cloſe with Chriſt and forſake your ſin, which if you will do ye ſhall have a free Diſcharge of all your Debt, and he will not narrowly reckon with you, but cover it with his Righteouſneſs. And 3. I would fain know if ye think to be free of your Sin any other way than by coming to Chriſt, ye ſhal never be rid of them another way, but by thy not coming to Chriſt thou adds to thy ſin and faſtens them ſickerer upon thy back, and adds alſo to thy puniſhment. *Obj*: 3: Fain would I come but it will not do with me, I have often eſſayed it, but it hath not gone with me. *Anſw*. 1. You may ſubſcribe with a trembling, weak and withered hand, tho' ye cannot write diſtinctly, ye can ſcrible and put a mark for your Name; So tho' ye ſhould write but as Childten do like Crow Toes, I would have you ſubſcribe, Chriſt can read blotted Write and a blotted Name at the Contract. 2. Ye ſay ye have often tryed it and it would not go with you, I ſay try it once again, and Faith may come alongs with the verie Eſſay, as power came alongs with the very Command and Eſſay to ſtretch out the withered hand. And 3. Your very deſire to do it, and to do it right, is a doing of it, ye ſay ye would fain do it, then ye have done it, ye ſay ye are ſorrie ye cannot do it right, then ye have done it, and ye ſay they are happy that can do it, then ye have done it. *Obj*: 4. But I would fain have it ſickered and made ſure now when I have made the Bargain. *Anſw*. 1. It is ſure enough upon his ſide as ye have heard. 2. Thy deſire to have it ſure and to have the knot well caſten, thy proteſting againſt thy rueing and backſliding; And your conſtant fears that it be a looſe Bargain makes it more than probable that it is ſicker and ſure. But thy giving him thy firſt Love, thy diſtaſte of Idols, thy conſtant hanging on him and will not part with him, and thy fear to awake the Beloved and diſpleaſe him, makes it infallibly ſure. And 3. If this Bargain ſhould not ſtand ſure with thee, then ſhould it fly up with all the married Saints, and if he ſhould divorce thee and put thee away, then ſhould he divorce all the Saints on earth that have contracted with him; nay he ſhould baniſh all the glorified Saints out of Heaven, for they enjoy their Grace, their Heaven upon the ſame Foundation that ye now lay, for there is but one Covenant of Marriage to all which all have ſubſcribed; And if it fail and re-

remain not ſure with one, it muſt fall with all in Earth and Heaven. Yea 4. He hath pawned his Word, his Oath and Heaven and Earth that it is ſure, *Iſa.* 54. 9, 10.

Come then let us make up the match this ſame very day and hour what can hinder, here is Chriſt, here is the wedding Garment and here is the Marriage Feaſt. I know nothing you can pretend to hinder you, but one or all of three. Either (1.) That ye are not ſatisfyed with your *Bridegroom*. For removing of which I ſhall ſay 1. How can ye object againſt the Bridegroom? I ſuppoſe ye have nothing to ſay againſt him, Is he not a Kings Son? Is he not the King of Glory? There is none like him or to be compared with him in Heaven or Earth but his Father and the bleſſed Spirit. So then if thou move the Queſtion, what is this Beloved more than another Beloved? ye have the Anſwer *Cant.* 5. 9, 10, *&c.* and *v.* laſt, this is your Beloved and this is your Friend O Daughters of *Jeruſalem*. 2. How can ye be diſpleaſed with him when his very Enemies and Atheiſts are forced to give him a Teſtimony, as *Balaam* and thoſe that came to apprehend him, never man (ſay they) ſpake like this man, I appeal to you Atheiſts and prophane Wretches if ye know his match or any evil in him, what Iniquity then have ye or your Fathers ſeen in him that ye will not cloſe with him? And 3. Take but a good view of him, and I dare ſay ye ſhall not be diſpleaſed but well ſatisfyed with him, and will ſee him full of grace and truth, *Cant.* 3. 11. *Go forth O ye Daughters of Jeruſalem*, &c. Or (2.) It is becauſe ye are not ſatisfyed with the *Terms* of the Marriage, you think them hard, ye would be content to have Chriſt, but ye think the terms hard to deny your ſelf, *&c.* To remove this Impediment conſider 1. Is there any thing unreaſonable or unaccountable in the terms muſt they not be in all earthly Marriages? and will ye deny that to Chriſt, which is given to the poor Creature. 2. Is not it juſt and reaſonable that if Chriſt will give you his Righteouſneſs, ye ſhould renounce your own? if he will be your Husband ye ſhould divorce from other Lovers, and let him be the covering of the Eyes to you: And is it not reaſonable that if he take you from the Dung-hill and from gathering and gleaning fallen ears of Corn, as *Boaz* did *Ruth*, that ye ſhould be only for him and not play the Harlot with another, &c. And 3. You could never have invented better, eaſier, more honourable and more profitable Terms. And you will be damned upon worſe, more difficult, more diſgraceful and

more disadvantagious Terms. Or (3.) It is because tho' ye please the Bridegroom, and are content with the Terms, yet ye are displeased with your selves; The Bargain pleases me, the Bridegroom pleases me, and the Terms please me; But my quarrel is at my self I have much to say against my self. Come let us remove this also, 1. Ye may the better quit and part with your self that ye are so ill, and take Christ in the room and place of self. 2. Think ye ever to be better by staying away from Christ? ye may well grow worse ye shall never grow better by not coming. But 3. Christ makes no such Objection against you himself, and since he makes it not why will ye do it. O he invites the blind, the lame, &c. the most ignorant, prophane, &c. but not to keep and remain in their Ignorance, prophanity and Self-righteousness, but to quit them and come to him. Well then since ye are pleased with the Bargain, with the Bridegroom with the Terms and with your selves, as ye stand in him and his account; Come, O come without disputing or debating (for which in this chock there is no time) and say, *Lo I come unto thee for thou art the Lord my God.* And let us go and seal the Bargain at this Table.

The

THE WORK AT THE COMMUNION AFTER SERMON,

Containing the Speeches *before, at and after the* Tables.

The Speech *before going down to the* Tables.

I Shall (1.) give you a short account of the great Business of this Day, and the rich Jewel, Pearl and Treasures that ly hid in the Soul of this Ordinance. And (1.) There is folded up in this Ordinance that High and Noble Birth of Infinite Love, the wise and deep Contrivance of a way of Salvation to lost Man, by the Crucifying of the Lord of Glorie, who had a Bodie given him for that end; And as we are to discern this Bodie of the Lord in this Ordinance, so are we now (1.) To Proclaim, (2.) Allow of, And (3.) To give publick Testimonie to this Way. O Lord JESUS there is no Saviour beside thee, we are fully satisfyed;

and have nothing to ſay againſt this, that Salvation ſhould come to us through ſo ſweet, and full, and ſure a Channel as thy bleſſed Blood, and we do add our poor Teſtimony, and bears witneſs one before another, and all of us before the true and faithful Witneſs, that Chriſt and this way of Salvation by him is the Wiſdom and power of GOD. And as it is the beſtway of anſwering and ſatisfying Juſtice, ſo is it the choieſt way for recovering of man. (2) Here is comprehended the Approach and coming near of this ſweet and ſatisfying way of Salvation to us, not only in the offers and tenders of it in the word, that accompany this Ordinance, but in the ſenſible remembrance and Sacramental crucifying afreſh of this Saviour, and ſo maketh his approach both to the Soul and Senſes, there is here not only a bare Remembrance and Repreſentation, but a real Exhibition, and many are ſo taken up in the figurative Repreſentation, that they ſlight the Exhibition and Offer, in order to which ye are to lay hold on the offer that's made to you in the Word of this ſlain Saviour, as ye would not make God a Liar in that Record he hath given of his Son, and ſo bring GOD and Goſpel Vengeance on your tops for all Eternity. And having laid hold on the Offer (tho' it may be with a trembling hand) ye are to eat and drink before the Lord in Ratification of that choice; And *Sacramentally* and *Spiritually* to taſte with your Mouth, ſee with your Eyes and handle with your Hands this word of Life which ye do believe with your Heart (3.) Ye will find here the Law in the hands of a Mediator, *Gal.* 3. 19. by which Diſpenſation of the Law it is not only made eaſie and ſweet (his Yoak is now eaſie) but the reward of keeping it is made broader and larger. O the Broadneſs and Largeneſs of it, &c. And in order to this ye are to acknowledge the Redeemers Soveraignity and Headſhip over you, my King and my God, and to take his Yoak on you (tho' with a Burden) and give him his will of you to do with you what he will in leſs or more, in order to your Salvation, and delivering you from the wrath to come. (4.) Here is a large Volume of Anſwers to all your Objections and Reaſonings, and a ſolemn Appeal to the quickeſt carnal Reaſoner or Misbeliever of you all, to bring hither your ſtrong Arguments; And there is not a bleeding Sinner or a diſquieted Saint but all they can ſay to diſpute themſelves away from Chriſt, is fully anſwered in that one word *Rom.* 8. 34. *it is Chriſt that dyed.* O Sin! O here an Act of Grace for Sin *Heb.* 8. 12. O Wrath! O here the ſhower is over thy Head, and lighted on the

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Cautioner: O worthineſs! O but here are Excellencies and worthineſs enough, worthy is the Lamb that was ſlain. (5.) Here is the great knot and Bond, for uniting and joyning the Members of Chriſts Body together in one, *Eph.* 2. 14. *He is our Peace* (even among our ſelves) *who hath made of two one, by the Blood of his Croſs.* And in order to this, ye are to Incorporate and Embody your ſelves with Chriſts People and Intereſt, and Ship in and come Aboard in Chriſts Veſſel, and befriend and love all the Paſſengers, and Eſpouſe their Quarrel againſt the Feud of the Serpent, whatever be their differences of Opinion from you, or infirmities. And (6.) *And I have done, Luke* 22. 18. here in the fruit of this vine is held forth an Emblem of Heaven, and the Glory to be revealed. And this Table puts us in mind of a better covered Table in the higher Hall, with *Abraham, Iſaac,* and *Jacob,* where indeed the King ſitteth at the Table, and the Spiknard ſendeth forth the ſmell thereof; and in order to this, ye are to have your Converſations there this Day, and your Heart where the Treaſure is, and have many a piercing and longing look through theſe Clouds, from whence ye expect a Saviour; O come my Beloved, be thou like a Roe or a young Hart upon the Mountains of *Bether* (or Diviſion.)

(2.) I am by vertue of the Keys of the Kingdom committed to us Miniſters, to ſhut the Door of this Ordinance upon thoſe whom Chriſt hath judged unworthy thereof, and to exclude Swine from theſe Pearls.

And therefore, I in the Name and authority of the Lord Jeſus Chriſt, as one of the meaneſt of his Heraulds, do Excommunicate and debar from this Holy Ordinance, (1.) Generallie, (1.) All theſe that deny and oppoſe the way of Salvation by Faith in Chriſt Jeſus, and look for Salvation another way. (2.) All theſe that keep up and Foſter any known Sin and Tranſgreſſion, and have no mind to ſhed with it, and will not be in Chriſts common to rid them of it. (3.) All thoſe that will not reſign up themſelves to Chriſt Jeſus to be ſaved, ruled, and diſpoſed of by him at his Pleaſure. And (4.) All theſe that will not Embarque and Incorporat with his true Church, and ſide with his unſpotted Truth, Kingdom, and Intereſt on Earth, and ſo generally all that are not, nor are content to be Diſciples and Followers of our Lord Jeſus Chriſt. (2.) More particularly, according to the Duties required and Sins forbidden in the ten Commandments, as expreſt in our Catechiſm; And by the ſame Authority,

I debar, (1.) All continuing and unrepenting Atheists, that deny the true and living God. (2.) All Idolaters that worship moe gods than one, or any other thing in the stead of God, or the true God in a corrupt way, not approven and appointed in his Word. All open and avowed Persecuters of Christ in his People and Truth, and Oppossers of true Protestant Religion, as it hath been long Established and Practised in this Land. (3.) All Blasphemers of God and the blessed Trinity, Perjurers, and breakers of lawful Oaths and Covenants, and Keepers of all sinful and unlawful Oaths and Engagements, Hereticks, and corrupters of the Word of Truth with damnable Errors, All rank reigning Hypocrites, who profess Religion only in Hypocrisie, and for base sinister ends; all Apostates and vile backsliders from the Truth and way of Salvation by Christ Jesus, and from the blessed Reformation of Religion, that this Church in the latter days hath obtained. (4.) All open and avowed Prophaners and breakers of the Lords Day. (5.) All Disobeyers of lawful Magistrats, Superiours, and Parents in their lawful Commands and Authority. (6.) All *Murderers* and *Man*-slayers, except in publick Justice, lawful War, or self Defence. (7.) All Adulterers, Fornicators, Incestuous, Sodomites, Buggerers, and unclean Persons. (8.) All Robbers, Thieves, and Oppressours of the Poor in their just Rights and Goods. (9.) All false Witness-bearers, and Suborners of others thereto, to the prejudice of others in their Name, Person, or Estate; and so all Betrayers of, and Refusers to suffer for the Truth of Christ, when called to it. And 10. All Grudgers and Envyers at the good either of the Soul, or bodily Estate of our Neighbour, or coveting unjustly what is his.

And (3.) I in the same Name and Authority (and blessed, blessed be his *Name*) am to set open again the Door to, (1.) All these that are broken in themselves, and sees no relief but in Christ Jesus; O ye Poor, Blind, Naked, Lame, Dumb, and Deaf come. (2.) All ye that have so much as a greedy look, a heart hankering and languor after Christ and his Righteousness; O ye serious Desirers, earnest Thirsters, and Hungerers, come get, (tho ye cannot be satisfied) come get a hungry fill of Christ; O ye Creepers, tho ye cannot walk nor run, come borrow Legs and Wings from Him. (3.) All ye who are this day holding up your Heart and Life to God, desiring he may write all his Law on it, and stamp his Image there, and make you like himself, holy, as he is holy. And (4.) All ye that are conten-

tent to take up your croſs and follow him, and are in love with ſuffering for his Cauſe, and reſolves when he calls you to it, to put it on as your Crown and Glory, and truſt him for through-bearing under it. I charge and command you in the Kings Name, that ye approach and take your Sacrament, and eat and drink before him, and ſeal that ye will bide by theſe things, in ſpight of Principalities and Powers, *&c.* Let neither the pride of any worthineſs bring thee, nor the ſenſe of any unworthineſs keep thee aback.

Here follows the Speeches at the diſtributing of the Elements, after the reading of the Warrand in 1 Cor 11. 23. *and Prayer with Thanksgiving.*

The firſt Speech:

BEhold O Believers, I bring you glad Tidings of great Joy; The weighty Work of Salvation that Chriſt had amongſt his hands to perfect and do, (it is finiſhed;) hear it out of his own Mouth, when he was near the Shoar and near the lie of Land, and when he had taken his laſt farewel, and bidden GOD be with all his Family, *John* 19. 30. (*It is finiſhed.*) It ſays to us, (1.) That Chriſt had a great Work on his hand, he had both his handsful adoe, both his Hearts full and hands full adoe. (1.) He as Mediator and Surety had the Law to fulfil and obey, that a compleat Righteouſneſs might be brought in; *For by the obedience of this* (*One*) *are* (*many*) *made righteous.* O ſtrange, the *Lawgiver* under the Law? Yes, having undertaken to be Mediator for a guilty Party, it muſt be. (2.) He had the malice and wrath of Men to bear, and rage of Perſecutors, *Herod*, *Pilate*, *Scribes* and *Phariſees*, and Souldiers, *Judas*, and the Rabble of the common People, to aime all their ſhots at him, and he opened his Breaſt to them all, till they did their outmoſt, and could do no more. (3.) He had a ſorer Partie yet to contend with, and a heavier work among his hands, the Anger and Wrath of the Mighty GOD

GOD of *Jacob*, his Fathers Indignation, *It pleased the LORD to bruise him*; His Father gave Warrand, and signed an Order for his Death, *Awake, O sword* (Zech. 13. 7.) *against the man that is my fellow, and smite him saith the LORD of Hosts*; This was heavy to bear, it had been all nothing, if the Sword of Justice had not been drawn out against him; Christ was never so sore put to it as now! He made the partie that came to apprehend him fall back, and said boldly, *whom seek ye, and that thou doest, do quickly*; But when infinit Justice touched him, and arrested him, an extream horrour, confusion and amazement then filled his Soul, and almost swallowed it up! *If it be possible, let this cup pass from me, my God, my God, where art thou? why hast thou forsaken me? Now is my Soul troubled, and what shall I do?* He would not have regarded the fury and rage of men and devils, if his own Father had spared him: One of GOD's Fingers was heavier than all their loins, it was a new thing to Christ when his dear Father would not give him one Look, one Smile of his Countenance; Heavens doors were never closed till now upon him, &c. GOD lets him even ly under the Watter for a while, and the Floods to go over him, and he is come into the deep waters of the River of Fire and Brimstone; But all this time he had his Church and Elect in his Arms, and resolved by any means to bring them through. It minds me of a poor Man fallen into a deep watter with his young Ones in his arms, and resolves, come of him what will, they shall be dry, and nothing shall aile them; So Christ had his little Ones in his Arms, and squattered through with them, and held a Deaths grip of them; He died and his Spouse in his Arms: And in token that he minded you, and had you bringing through the water, even then when he began to grapple with the wrath of GOD, *In the same night* that he entered the Lists with Justice, *he took bread*, and *when he had broken it*, &c. And as this Bread was bitter to him, but sweet to you, which yet he accounted his Meat and Drink; So the Drink and Cup was as bitter, even the Cup of the red Wine of the LORD's Wrath; Yet for your sakes, he set it to his Head, and pleasantly drank it over. O Love unspeakable! *For in like manner he took the Cup, and gave it*, &c.

But (2.) *It is finished*, It says to us, That for as great and heavie as this Work was, yet Christ accomplished it, and got his hand to the end of it, and finished every Jot. 1. He got through the Law for as broad and large as it is; (*Thy Law is exceeding broad*) yet Christ travelled through that large Land, and brought an exact Map of it with him for all his Followers to study and pore upon, and drew it bet-

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ter than they could do. (2.) And for the Fury and Rage of all the Enemy, he wan the Day and Victory over them, and on their high places defeat them, and in their own Bow ſhot them Dead; for the ſpiritual Enemies he took them all Priſoners, & led captivitie the chief of them captive; and for the reſt, he wan out among their hands after they had done their worſt, and left them all behind him ſticking and goaring other, and every one ſheathing his Sword in anothers Bowels, and eating the fleſh of their own Arm, till the great Day of Aſſize and Judgment on them. For there was (as Hiſtory records) fearful Wars and confuſions and Broils among them when he was away, for he came not to ſend peace to them that would give him no Peace, but War on the Earth, Father againſt Son, *&c. Luke* 12. 51, 52, 53. And (3.) For Juſtice and the Fathers Wrath, he finiſhed that alſo, payed the *Debt* and left nothing to crave, he told down the Ranſome to the uttermoſt Farthing, he ſweem'd to ſhore, and wan to the bottom of the bitter Cup.

Then (3.) He finiſhed this work (alone) of all the People there was none with him. (1.) Did not Angels lay to their hand? what if they needed a Mediator themſelves, tho not to expiate guilt, yet to confirm them in their Chair? O poor weak Mediators, whoſe ſhort Arm could not fetch back a Soul from the Pit, and whoſe weak backs could not bear the ſins of many, and O mad and curſed Papiſts that employ them. Did (2.) Man put to his hand to this work, alas! he was to ſeek when it was a doing; *Adam* fleeing and running away to hide himſelf when it was brought on foot, the Diſciples gone every one to his own home, and could not watch with him one hour, except two or three that ſtood afar off, and durſt not come near, and were owned of him, ere they owned him? where was ye man from your own work? where Free-will now, and natural Arminian Arms to pull a mans ſelf out of Hell? All taken a backſide, and left Chriſt alone with the work, to begin, and to finiſh it, to pay the price, and work by vertue thereof, to will and to do of his good Pleaſure; *of all the people there was none with him.* But (3.) Was there none of the reſt of the Creation with him, to help him through with the work? Alas! they were all lying dead and fell'd under the curſe for mans ſin, they were groaning and loaded with that Wrath, and looking for this Redemption of the Sons of God, and what help could they make, *Rom.* 8. 19. How little external ſervice did the Creatures to him? where was Crowns of Gold, when he got a Crown of

Thorns that harrowed his bleſſed Head? where was Wine, when he got Vinegar and Gall? Nay, they took him from what he had of the Creatures, he had no power to leave his own Coat to a Friend or Diſciple, but they parted it among them, *&c.*

And (4.) *It is finiſhed*; it ſays the work being finiſhed Chriſt ſhould have a Diſcharge, and be ſet free by Law, Enemies, and Juſtice. (1) O Law let him go, it is finiſhed, have you any thing to lay to his charge? No, I give him a free Paſs, the like of him, the more cleanly never came among my hands, I freely quite him and Diſcharge him (2.) O ye Enemies, *Scribes*, *Phariſees*, *Jews*, *Pilate*, Devils, and Death, have ye any thing againſt him? No, we have gotten our will, we have done our outmoſt, and put him off the Earth, and we would yet do more, if we could get him followed to Heaven, we wou'd bring him down there; O ſhort Arms! Malice is long, but power is ſhort: the Bulls of Baſhan have great fury and rage, but (God be thanked) ſhort horns, why then? they quite him, becauſe they can get no more done to him, and he is out of their reach. (3.) O infinite and offended Juſtice let him go, for (it is finiſhed) yes I quite him, ſays the Father, I Diſcharge him, my Son has done faithfully in all he undertook, he that put him in Priſon opens the Doors and lets him out, *Heb.* 13. 20. *The God of Peace (that bruiſed him to death) brought again our Lord Jeſus from the dead, by the Blood of the everlaſting Covenant.* God gave him a Diſcharge and a ſubſcribed Warrand to come again to his Boſom and Right Hand; but it is not to be forgotten, that this Acquittance and Diſcharge of Chriſt was in our name, who lay hold on him, it was granted to him and all Believers in him; now Chriſt hath put our Name in his Diſcharge, and Tranſfers over in a manner the Right thereof to us, ſo that it is now (our) Righteouſneſs, our Redemption, our Victory. And (5.) *It is finiſhed*, it ſays there remains nothing now, but the application of this Purchaſe, the Debt is payed, Juſtice ſatisfied, the Enemies ſpoiled and overcome, what remains then? nothing, but for you in his way to apply it to your ſelves, and improve it: and in a great meaſure this may be alſo ſaid to be finiſhed by him alſo, and the great Swack of that Work lies on him; for (1.) Our Communications are rich in him as our Head, and he hath received much on that account. (2.) His Spirit is forthcoming for helping folks in that Application. And (3.) He is now exalted on High for that very end, to ſee his Death applyed and made uſe of; O then ſing thou Barren, rejoyce thou that did not

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bear, for (it is finiſhed) he had ſore work, he wan bravely through it, he had no help from Angels, Men or Creatures, he fetcht a ſubſcribed Diſcharge with him, to him and his; and now the great Streſs of Improvement and Application lies on him alſo, which in due time he will make out.

The ſecond Speech.

THere are two Things much to be eyed and obſerved by us, in Chriſts Inſtitution of this Supper, and heartſome Meal to his Diſciples, (1.) The Time of it. And (2.) The End of it.

(1:) As to the Time, ye ſee it was (the ſame Night wherein he was betrayed) that is a few Hours, (if one Hour) or ſhort time before he was betrayed; this muſt have ſomething under it. And (1.) He being now within ſight of Death, had a mind to make this his Teſtament to his Friends [*This is the New Teſtament*] (*in my Blood*) they had left him nothing to leave, but had taken his Coat, (which he then knew they would do) and now he bequeaths over to them his Body and Blood, having no other thing, he leaves them himſelf, and all ſpiritual Bleſſings that follow him. So the Body that was broken, was not theirs that brake it, nor the Blood theirs that ſhed it, but was left in Legacy to Believers; but of this Teſtament we ſhall (God willing) ſpeak afterward. (2.) He being now to be led away a Priſoner, and Arraigned, and Condemned, ſome as *Peter* to deny him, others of them to be ſcattered, and all of them diſcouraged: and Enemies they were to ſee inſulting over him and them, would do ſomething that might fortifie them againſt theſe, and the like Temptations that were preſently at hand, and he knowing how ready they were (if he had given them their Furniture ſooner) to ſpend all their Powder and Volleys before the Battel, keeps it till now, and till the preſent choke of hazard come; *let not your hearts be troubled*, *John* 14. 1. Thus the Lord mercifully fixes and underprops his Saints before the Storm come, and the Wind blow, tho many times they go with the Wind, and for fear run away as thir Diſciples did, which is not the fault of the Furniture and Arms he hath left them, but their fault that will not put it on and uſe it.

(3.) He had a mind now to teſtifie how mindful his Love was of them, even when Death, & Wrath, and Terrors, and Sorrows were in his view, that uſe to make the Mother forget the ſucking Child; his Love over-topped all theſe ſad things that were now in his View. And he would faſten that on them, that he loved them to the end. The dying Man forgets Wife and Family, but dying Chriſt remembers of his to the laſt Gaſp. Why doth *Zion* complain then, as in *Iſa.* 49. *The Lord hath forgotten me*? How dare that man ride ſo near the borders of Blaſphemy, as to ſay, *hath God forgotten to be gracious? I am as a dead man out of mind, as the ſlain that*, &c. For the Lord tho he cauſe Grief, yet cannot forget his People. If in the midſt of his Sorrows he minded you, much more now, when he is lifted up above all Sorrows, *&c.* (4.) That this Night might be a Night of Obſervation to them, for wounding and affecting their Hearts to remember, how their kind Maſter and Saviour was uſed, and betrayed into the hands of wicked Men, even as the firſt Night of the Paſſover in *Egypt*, *Exod.* 12.42. O how may thy Heart (as no doubt theirs were even to Exceſs) be affected and wounded, to remember on this doleful Night to him, how the Bleſſed Saviour was betrayed, ſweat drops of Blood, his Head torn and rent with Thorns, denied by one of his own Friends, God running upon him, and bruiſing him for your Iniquities, *&c.* O who can with-hold, but their Heart affect their Eye; not as *Auguſtine* ſays, he was carnally affected with the reading of the Hiſtory of *Dido*, or others in reading Tragedies and ſad Stories; but as beholding in this Nights work, both your Sins and Redemption, *&c.* And ſo that ye may ſing, O doleful, O joyful Night. And (5.) He being now to go, was a mind to leave a Love-token with them, and his laſt Memorial with this Motto on it, (keep this for my ſake) Remember me when ye ſee me not;) as Dying or Departing Perſons give Memorials and Tokens, to perpetuate their Remembrance with their Friends when they are gone; thus Chriſt (as it were) left us his Picture, Dying, Bleeding on the Croſs, a ſweet Token to keep up his Eſteem and Remembrance with us, while we live. Then go your way with the Tear in your Eye for Joy and Grief, and this Love-token, and Jewel, and Pearl in your Lap, Chriſt and his Fulneſs: and Redemption by him, and live on it, and look to it, (not a bit of this Bread in your Napkin, as the old ſuperſtitious cuſtom of ſome is) but with Chriſt himſelf, and all his rich Purchaſe. Go in Gods Bleſſing.

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The third Speech.

THE (2.) Thing observable in the Institution of this Ordinance is the *end* of it, and that is for the Remembrance of Christ *in remembrance of Christ*. where these things offer themselves to us, (1.) What kind of Remembrance this is that we are to have of this prefigured performed, and now to be celebrated Sacrifice of Christs Death. And (1.) It must be a solemn Remembrance and Commemoration, as great Deliverances and Victories have their publick and solemn Celebrations, a private Remembrance of so publick a Mercy would not suit so well (which forbids the private Administration of this Ordinance) he hath not appointed a festival of his Birth, Ascention, *&c.* tho' a great many of these be made by Papists, yet hath he appointed a solemn Festival and remembrance of his Death (for hereby we shew forth his Death) as being the price of our Redemption, the Foundation of all our Righteousness, Peace, Joy and Victory over the Enemies, *&c:* And this is solemnly to be recorded and remembred by us. (2:) This Memorial and Remembrance must be affectionat, we must with Delight, Love, Joy and Complacency remember this Work, if Affections be vigorous in any thing, let them be vigorous here, let them stir here, let us remember His Love with Love, *&c.* And (3.) It must be practical this Memorial, not only Historical and Naked, but it must be Practical: remember so as to (do) let practice of Holiness and Duties be the best Remembrances of this Business, &c. (2.) Of whom is this remembrance, *Me*, O that Noble Celebrious [*ME*] that chief and excellent, *Me*, it says 1. He is to have the chief place and Seat in our Soul, and Affections and Memorie, as if he had said *Me* above all *Me*'s? whom will ye remember if ye forget Me, your only Friend, your Rest your Happiness? 2. It says the forgetting and slighting of him is and will be the great quarrel that he will have with Men, *Psal.* 81. 11. *Israel would have none of me*, Jer. 2. 13. *be astonished O ye Heavens*, &c. *they have forsaken me.* Alace this is the great Gospel quarrel, *they will not come to me that they may have life.* And 3. It says Christ is a vast Subject for the Soul, Memory and

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Affections to dwell on, *Isa.* 65: 1. *I said behold me, behold me, look unto me all ye ends of the Earth*, O come and be saved and have Heaven for one look of your *Eye* on this blessed *Me*, O view him again and again, *Me, Me.* And (3.) To whom is this Remembrance to be made (1.) We are to make it unto and within our Selves, and to rub it often on our Hearts, and often meditate upon what he endured, and what redounds to us by it. (2.) We are to make it to others, and by our solemn doing of this we would put all the World in mind of Salvation by the *Blood* of Christ, *Anthony* hang out *Cæsars* bloody Robs to stir the Affections of the *People*. O Nations see and behold this Saviour. O Strangers take a look of him. Sirs will ye not remember what he hath done? We are the LORD's Remembrancers to you this day by this our *Eating* and Drinking, that Christ is a sufficient Saviour, and tho both Jews and Pagans and Atheists should laugh and mock at us for this solemn Commemoration, yet it is the thing we glory and triumph and rejoyce in, and hopes to live in; And if called, die for this that Christ was slain at *Jerusalem* for the Sins of many, &c. And (3.) We are to make this Remembrance even to GOD in the sence that the Saints used that Word *Remember* in their Prayers in the Scripture, *David, Nehemiah*, &c. So we are even to say to God, Lord remember the Death of thy Son, when thou remembers our Sins, and when thou remembers how I have broken the Law, even remember how the mends was made and the ransome payed, &c. And now leave it on him to remember tho ye should forget it; and go your way with laying that Remembrance on the *Father*, and put it fairly off your hand on his, saying remember LORD how Christ dyed for me, how I fled to him, and how I desire to abide in and with him.

The Fourth speech.

Luke 7. 41, 42.

WE may read here (1.) the Debt of Sin, what a boundleſs and infinite Offence is it? O how vaſt a Sum is upon the poor Mans Head, a long tail'd Compt, he is even drowned in Debt, nothing but Debt and deadly Sin, the Redeemed and Saints are alſo Debitors, but it is to love, Juſtice is payed. (2.) O the ſhiftleſneſs of the Sinner, alace what ſhall I do? nothing to pay! O how ſilent and confounded is the Sinner at that word out of the Mouth of Juſtice, *pay, pay*; Alace nothing to pay, not only Debitors but Divers, and this is the worſt of all, and a hard matter, what ſhall we do with you? ſhall we his Heraulds witneſs againſt you, and cry out O Lord they will not believe, and declare you Rebels by vertue of the principal Letters in this Bible: Alas how will ye win off? its ill ſuſpending, &c. no way in the World to eſcape, But (3.) By flying to the Cautioner: but alas the Cautioner muſt have his Relieve, no, no, it runs otherwiſe; he ſteps in and pays the Debt, and (*frankly forgives you all*) the Word ἐχαρίσατο cannot be ſignificantly enough tranſlated in our Language, it is beſt rendered he Be-mercied or Be-graced them both, he even ſmaired them over with Mercy, he drowned them in Grace that were drowned in Debt, there is more Grace in Gods forgiving this Debt than our Tongues or ordinary Language can expreſs, O to be (Begraced) by him; but O (4.) The eaſie Terms upon which (as to you) the Debt is payed, whatever it coſt him, come but to a compt with him, and tell what ye owe be content he pay it for you, and think it no diſgrace to be in his common for pardon; And reſolve firmly to take on no more Debt, and if you do that ye ſhall take the ſame way of payment, is this the manner of Man O Lord? But (5.) The leaſt ye can do is to love much, ye pardoned Sinners contract a new Debt of Love to your pardoner. O Love the Lord all ye his Saints! O find ye any heart or warmneſs of Love to him in your Heart? Alas ye love the

World

World that will melt like a Snow-ball among your hands, but not your Cautioner that has Begraced you and frankly forgiven you all.

The Fifth Speech.

IT concerns us in this Ordinance rightly to understand the meaning of that word, *this is my body* which hath been so perplext with senses and meanings amongst Schollars, especially the Papists hugely corrupt this Word, by asserting that there is a real turning of the substance of the Bread and Wine into the Substance of Christs Body and Blood (this is the thing commonly called Transubstantiation) the accidents only remaining never heard of openly before in the Church till *Innocent* the Third, and by a decree of the *Lateran* Council was established as a point of Faith; and afterwards confirmed in that Council of *Trent*. But this meaning is with abhorrence to be rejected, not only (1.) On the account of the horrid Idolatrie that it occasions in Worshiping a God of Bread, and the offering up again of Christ in a Masse, who was once offered up for all: But also (2.) on the account of the monstruous Absurdities that flow from it, as making Christ who eat first of the Bread, and drank first of the Cup himself, to eat his own Flesh and drink his own Blood, or at least to make him in the Mouths and Stomachs of his Disciples, and sitting at Table with him at the same time, making the whole Body of Christ in a little bit of Bread, and so many bits so many Bodies, making Accidents to wit of Bread and Wine to subsist without Substance, length and nothing long, Whyte and nothing Whyte, Red and yet nothing Red, what Contradiction is this Whyte, Long, Soft, Broad, Thick nothing, and making Christs Body to be in Heaven and Earth both at once, lying here and carried down the Table at once, *&c.* Yea what dishonour is done by these men to the Body of Christ, at least render it obnoxious to be eaten by wicked Men, Beasts, Mice? And I would but pose all the Papists with this *Dilemma*, it is either the Body or Blood of Christ before Consecration or after, if before, then it was so in the Tavern, and then Vintners feed well

well, or it is so after Consecration, then (1.) The Words are wrong spoken, this *is* my *Body*, for it should rather be *let* this be my *Body*, which was not so before, as God said *let there be Light*, for there was no Light before. And (2.) His *Body* and *Blood* goes away here and is eaten by others after this time, what we leave of this or must Rot and corrupt: So I exhort you to adhere to, and know the right meaning of this Word, that it holds out not only the bare Memorial and Representation of Christs Blood as a Picture represents a Man, but is a Pledge and Seal, and a mean of conveying Sacramentally, and Spiritually Christ himself and the Benefits of the Covenant of Grace to the *Faith* of a Saint. And I have been the more on this on a twofold account, (1.) That this meaning hath been conveyed to us by the Blood of our own Martyrs, who in Queen *Maries* days were most of them burnt on this very Question, What say ye of the Sacrament, of the Altar, is Christs Body really present there? is he bodily there? Yea (2.) And I do believe that if ever Popery make another attempt upon us, it will be in this thing; therefore we had need to be built up in our most holy Faith, and hold fast that which we have, that no man take our Crown from us.

The sixth Speech.

Cant. 4. 8.

COme with me from *Lebanon* my Spouse, &c: O what a sweet call and Invitation is this, wherein ye have to take nottice, (1.) Of the State the bride is in, and called to come out of. Christ pities her in that case, and sees her in ill taking and would have her away from it, (1.) Its no soon named nor told where she is, and what state she is in, there are many words here to express it *Lebanon*, *Amana*, &c. What had she above all thir ways, even a poor wandring thing, forwildered, seeking rest but findeth none; many a wast foot do Sinners go without Christ, many a puddle do they dry, and many a Mounty-bank they try, and many a *Breast* they suck, &c. 2. *View* them particularlie, the Haunts and Habitations of natural Men, 1. They Haunt *Lebanon* that is, 1. Pleasures for Le-

banon was a pleasant place, Christs Countenance is compared to it *Cant.* 5. 15. it was the goodly *Lebanon*, O the pleasures of sin, the pleasures of the World that thou wallows in. 2. It was also profitable for it was fruitfull; And for the Cedar Wood that grew in it, O the gain of Time, the profite and bitter Fruits that this World bears is thy Snare. 3. It was also honourable for *Solomon* built his Palace there, and was a stately place, *Isa.* 35. 1, 2. And so he calls them from the honour of the World. O empty Bubles, and Water Bells of the Worlds Honour that for most part run not upon desert but on folly and prophanity; And what is it when it comes to the Period and close of time; My Lord ye must go to Hell, Madam you must down to the Pit, your Honour must perish eternally, your Lordship must depart accursed. O then where will ye leave your Glory. 2. They are on the *Tops* of *Amana*, *Shenir* and *Hermon*, they go to the heights of these things, they go as far upon them as they can, and sits on the tops of these Excellencies, but wrath can reach them on the head of the Hill, and the poor man sits not safely on the top of *Amana*. &c. 3. They are among the Mountains of the Leopards and Dens of Lions, 1. There is a Lion and Leopard in these Mountains for as pleasant as they are; All created Excellencies and Pleasures have their sting, ye see the pleasant Hill but ye see not the Leopard, ye see the quiet Den but ye see not the Lyon. 2. Persecution and spoiling and making a Prey is in these Mountains these are devouring Beasts, the Mountains of Prey and the Spoil of *Lebanon* are spoken of, what are Atheists and natural Men, but Persecuters and Spoilers. But 3. It says this that they who live long in a state of Nature in these Mountains turn Beasts, Bruits and Lions, and Leopards forgetting their main end.

The seventh Speech.

(2,) THe Spouse 2. Is called from this state with two Words, 1. *Come*, for its wearieſome to Christ, so to speak, to have them in such a State, withdraw from these things, and come exercise faith in

in me, and delight in Communion with me, riſe up and come away, what do ye there? O but I dow not *come* my Heart will not ſtir, *&c.* Then (2.) *Look* if ye cannot come, *Iſa.* 45. 22. Even as the Iſraelites looked from theſe Hills with deſire to be there.

And (3.) Becauſe Chriſt knows theſe things hing about their Necks, and will not let them away, and becauſe he knows their Affection is not ſoon looſed from them, therefore he uſeth, 3. ſtrong Arguments with her to bring her off, 1. Thou art my *Spouſe* and Bride, 1. I mind to marry thee and eſpouſe thee to my ſelf; Therefore 2. Forſake other Lovers and come away to me. 2. He preſſeth it from the Advantage and Sweetneſs of his own Company, *with me*, this is a ſtrong Argument, and is as much as weigh me and theſe things together, and ſee which of us preponderats. Wilt thou not come with me? And its repeated, *with me*, no not, *with me*? I am more excellent by far than the Mountains of Prey; I am better Company than all theſe, O what odds betwixt Chriſt and theſe things! And 3. Its a motive that this Word will read by way of promiſe, thou ſhalt come with me, Chriſts Invitations have promiſes in them and with them, and ſo have his Commands *Rom.* 6. 12. *Let not ſin*, &c. its *v.* 14. a promiſe, *ſin ſhall not have Dominion over you*, Iſa. 27. 5. *if any man will lay hold on my ſtrength, let him make peace and he ſhall make peace*, &c.

And if any of you are taken with this Call, and have ſaid Obedience to it in your Heart; I promiſe you in Chriſts Name theſe 4. things, 1. Ye ſhall have no miſſing of your former Idols, ye's be no worſe of the want of them, for he ſhall be that to you and more alſo, which they ſeemed to be, a green Fir-tree, and from him ſhall your Fruit be found. 2. You ſhall have good Company in all your Trials and ſad Hours, he ſhall be with you in ſix Tribulations and in ſeven, in Fire and Water, in the Wilderneſs a Pillar of Fire by Night, and a Cloud by Day; You ſhall not be alone in your troubles. And 3. The black and evil Day of Death ſhall be the Chariot of conveying thee home, and landing thee in *Emmanuels* Land. And 4. O the heartſome Habitation that is above the heaven of Heavens, the Fruits and Trees of that Land are matchleſs ſweet and many: And thou ſhalt notwithſtanding of all thy Reproach and diſgrace, put on a fourfold Crown, a Crown of Life, but what is Life without Joy, therefore ye ſhall have a Crown of Joy, but what were theſe without Righteouſneſs? And therefore ye ſhall wear a Crown of Righteouſneſs: And as if all theſe were nothing without Glory,

ye shall wear a Crown of Glory; And as he hath on his Head many Crowns *Rev.* 1. 9. 12. So shall ye.

The Eight Speech.

BElievers altho some of you be hiding your selves among the stuff we are sent to seek for you to put a Crown on your Head [as in the former Speech] and I shall say thir things of it, 1: The brightest Pearl and Diamond in it all is Christ that Jewel and Pearl in the Field, he is thy Crown and thy Glory, *Isa.* 28. 5. *In that day* (when thou shalt put on the Lord Jesus) *shall the Lord of Hosts be a Crown of Glory, and for a Diadem of Beauty to the residue of his People.* 2. This Crown shineth with that lovely Motto about its verge, *Free-grace*, you bought it not, its given you notwithstanding all your fighting, &c. your Crown and Royal Robes are *given* you. 3. Thy Crown shall be enjoyed by thee with much peace and rest, the Crowns of the *Earth* totter, and some have not only kept them with Vexation, but in a discontent thrown them away, but thine shall be enjoyed with ease and no arm shall reach it; And its free of all these things that makes Thrones totter. Yea 4. Thy Crown should be the sweeter, that it is the Fruit of Christs wearing a Crown of Thorns, sharp was his Crown but sweet is yours, deformed and ill favoured was his, but pleasant and beautiful is yours. O strange price a Crown of Thorns buys a Crown of Glory, Yea 5. It shall be the sweeter that ye have foughten for it under Christs *Banner* the Captain of Salvation.

(1.) O Believers what think yeo f this Happiness, must it not be rich Love that casts Crowns to you? He gives like himself, altho it sets thee not to wear it, yet it suits him well to give it; This is not the manner of Man to cast Crowns from them to enrich others, as one said, *Have* I nothing adoe but to conquer Kingdoms and Crowns to give to you, the half of the Kingdom is the fartheſt they go, but who gives Crowns but Christ? 2. Christs people are not so base as many think them. *Forbear* your Reproaches, for when they shall put on their Crowns, then shall ye be ashamed and con-

confounded. And when the ſhout ſhall go through Heaven and Earth, (God ſave the Kings) then ſhall ſhame and confuſion, and everlaſting contempt be upon you. And (3.) When will ye fall in love with this Crown all of you? are ye not reſolved to put in for it? O ſhall the poor Triffles of this Life, hinder you from endeavouring after it? And will ye be like *Artaxerxes*, and *Archimedes*, who were taken up with making Hafts to Whitles, and drawing Draughts on the Sand, when the great things of their Kingdom were in Agitation. And (4.) O ye Saints, and Expectants of this Crown, (1.) Raiſe his Crown on Earth. (2.) Diſparage not your Crown and Heirſhip, by Dejections, Diviſions, and Worldly-Mindedneſs. (3.) Bury all your Sufferings in it, one half hour of this Crown will (as one Martyr ſaid to another) make up all. (4.) Wonder and Admire that he will Crown the like of you, who are vile Worms and Duſt, and pant after it; O Time remove, *&c.*

The Ninth Speech.

THis Death of Chriſt which we are now Commemorating, and this heavy black Croſs tho clothed with Pain, Shame, & the Curſe, yet produced great Effects; as (1.) The paying of the Price to Juſtice. Juſtice had heavie demands againſt Chriſt and the Croſs, Anſwers all; 1. Juſtice cries, give me perſon for perſon, or the Priſoner ſhall not go; you ſhall have it, ſays Chriſt. 2. Again, give me a King for a common Subject, or he muſt ſtay; yes, a King I am of *Zion*, and Nations, and Saints, over more than twenty ſeven Provinces. 3. Again, ſaith Juſtice, that King muſt be abuſed, and deſpitefullie uſed, and ſpite upon, *&c.* Yes ſays Chriſt, here a Kings back to the Smitters, and a Kings Head to be torn and harrowed with Thorns; he hid not his Face from ſhame and ſpitting. And Laſtly, ſays Juſtice, the King muſt Die, or elſe I will hold what I have. Die, die; die I will, ſays Chriſt, he gave his Life a Ranſome for many. Now Juſtice, what have ye more to crave? let my Priſoners go, now you have me for them, and among your hands, let

et theſe go, &c. Yes ſays Juſtice, I am ſatisfied; go forth ye Priſoners and ſhew your ſelves, your Bonds are looſed, your ſins Pardoned, and all your Debt payed. 2. This Death draweth Sinners to Heaven, and makes them follow him. O what Power and Vertue is there in Chriſts Croſs, to hail Sinners to Heaven, *Joh.* 12. 3. *If I be lifted up from the Earth, I will draw all men unto me.* 1. He took a ſtrong Pull and a Death draught of them, and drew with pained Bowels and Sides, and bleeding Hands, he hailed out of Hell till he bled, and cried and Died; but never quite the Grip for all the Pain and Trouble he had with them, the Grave did not ſhed him and them. 2. Behold him as a tender Father, carrying his children on his Back, and in his Arms through a deep Water; how careful is he that none of them fall in the Water, wailing his ſteps when they think he will ſlide with them, and cries Comfort over his ſhoulder to them, fear not, be not diſmayed little children, I will preſent you all ſafe on dry land; fear not worm *Jacob*, I am with you, the Floods ſhall not drown thee; fear not periſhing, as *Cæſar* ſaid to the Skipper, thou carries *Cæſar*. And ſo 3. He took them home, and he and they as it were ly all Night together in others Arms, in Death, the Grave, for their fleſh reſteth in hope, &c. And where he is there are they alſo. A ſample of them he took with him, a penitent Thief, *Mat.* 27. and many of the Saints that ſlept, whom he wakened out of their Graves, and repreſents all the reſt that are to come, in his Perſon there. And 3. This Death and Croſs conquereth Enemies, and obtains Victory over all Oppoſers, *Iſa.* 63. 2. *Wherefore art thou red in thine apparel, and thy garments rolled in blood, and like him that treadeth in the wine fat?* Why? he is new come from the Battel; O dying Man, conquering Chriſt, never weaker, and never more victorious, he kills lying on his back, and ſlays when he is ſlain: and ſo through him Believers are more than Conquerors, and they overcome by the blood of the Lamb. In Death we die not, but a dead Man conquering, is more than a Conqueror, the cauſe ſhall alſo prevail and triumph; what ſhall we ſay then to theſe things, if God be for us, who can be againſt us? *Pſal.* 149. 2.-4. *Let Iſrael rejoyce in him that made him: and the children of Zion be joyful in their King. For the Lord taketh pleaſure in his people: and he will beautifie the meek with Salvation.*

The

The tenth Speech.

BElievers, that I may move different Affections in you, I have both ſad News and good News to tell you, but it is not how they are guiding the Fanaticks (as they call them) Eaſt-over, God bleſs them poor Folks, and God forgive them that has their Horn in their Side; but it is News of another nature. And,

I. From one Airth ſad News, 1. I have gotten word that ye are all Murderers, and have Crucified Chriſt, ye, and ye, and ye particularly called, and drove theſe Nails to the head, ye pierced and thruſt the Spear in his Side; O bloody Companions that ye are, what ailed you at the Lord of Life? was there no common blood to quench your Thirſt, and to Embrew your hands in, but the Blood of the Son of God? Traitor that thou art, how durſt thou put hand in Him? will not this break your heart? will not this melt your heart? They ſhall look upon Him whom they have pierced, and mourn. 2. Ye have fearfully backſlidden, and changed your way, and given Him the back, and not the face; you have left your firſt Love, ye are Revolted and gone far away, you have forſaken your firſt Husband, and played the harlot with many Lovers, ye have forſaken Him that is the Fountain of living Waters, *&c.* And 3. I can tell you, ye are out of Court for this, and he is looking down upon you, and not only hideth his Face, but threatens you all with a Storm, that ſhall make the very Cedars of Lebanon to ſhake; not only this Diurnal of the Bible, but the ſhew of your Countenance teſtifyeth all theſe againſt you: but lift up your Heads, I have alſo good News to tell you, and in token of good News coming, take your Sacrament, eat and drink, and let your Countenance be no more ſad.

II. But 2. From another Airth good News; as 1. To you a Son is given, and a Saviour born in the City of *David*, which is Chriſt Jeſus the Lord, *Luke* 2. 10, 11. *Iſa.* 9. 6. 2. He whom ye have pierced hath forgiven you: Father forgive them, they know not what they are doing, ſaid this meek Saviour even when ye were piercing Him, he was Praying, and carrying on your Pardon, for that, and all other your Sins. 3. He is content to take you home for all your backſliding, *Jer.* 3: 1. &c. He hateth putting away, return, return.

O *Shulamite*; Return even after thou haſt broken Wedlock, and I will Betroth thee unto me for ever, in Faithfulneſs and loving Kindneſs. And then ſhalt thou call, and I will Anſwer, I will be with thee, and rejoyce over thee to do thee good, and the Love of thine Eſpouſals ſhall be ſtill freſh, and like a green Fir-tree. What then ſhould thou do, O *Shulamite*, but return, *return, that we may look upon thee*: *Cant.* 6. 13. *what will ye ſee in the Shulamite? as it were the company of two Armies.* And 4. There is a Chamber and a Refuge provided for you from the Storm and Tempeſt; flee to your Chambers my people, enter in and hide your ſelves, the ſtrong Holds of the Daughter of *Judah*, the Lord hath thrown them down in his Wrath; but there is ſtill a hiding-place for thee, O thou afflicted, & toſſed, but not forſaken, and thou ſhalt be hid in the evil Day; fear not then, but be glad and rejoyce, for the Lord is thy Redeemer, and He that is the Former of all things, will be unto thee as a ſhaddow of a great Rock in a weary Land.

The Eleventh Speech.

THis Day is a Day of Battel and War; there is a pitched Field this day in thy Heart for many Battels. 1. Betwixt the ſtrong Man, and the Stronger than he. The one is keeping out the Houſe, the other will be in. Chriſt raiſeth his Batteries againſt Satan, and layeth ſiege to the Heart. 2. Betwixt the Spirit and the Fleſh; Grace and Corruption are this day wreſtling, and ſtriving for the Maſtery over the poor exerciſed Chriſtian, and ſometime the one, and ſometimes the other carries the Day. 3. Betwixt Faith and unbelief, *Lord I believe, help my unbelief*; there is Faith crying out for help againſt the prevailing of Unbelief: Faith would venture, Unbelief ſays, how dare thou; Faith ſays, he will ſhew me Mercy, Unbelief ſays, is his Mercy clean gone, and will he be gracious no more? Again, there is 4. A ſinleſs and innocent Debate without perturbation, betwixt Juſtice and Mercy this day, *Hoſ.* 11. 8. *How ſhall I give thee up Ephraim? How ſhall I deliver thee Iſrael*, &c. Juſtice cries ſmite, lay on, for he ſpared not to wound thy Honour: Mercy cries ſpare, pity;

pity: he repents it from his Heart; and if thou muſt ſmite, come let the ſtroaks light upon Chriſt; Be it ſo, ſays Juſtice, ſmite that Shepherd, awake O ſword againſt him, and ſmite the Man that is my Fellow. Mercy cries give, caſt an Alms to a poor Man, give the poor hungred ſtarving Creature a bit of the Bread of Life, and a Penny out of the Treaſure that is in the Field. Juſtice cries hold, he is a proſligate Waſter, and will debauch and ſpend it with riotous living, *Luke* 15. 23. Mercy cries, ſave, Juſtice cries, damn; and in a word Juſtice never quites the Plea, till Mercy ſtop its mouth with a Ranſome, and then carries the Victory; and Mercy rejoyceth over Juſtice.

And now Mercy hath the Throne; And 1. Proclaims Pardons and bids People come in, and take out the Extract of their Pardon. 2. Mercy keeps from falling, and raiſes them up, that are ſore bowed down; my foot had well near ſlipt, but thy mercy held me up. 3. This Mercy follows people, if they flee from it, *Pſal.* 23. *ult. v. goodneſs and mercy ſhall follow me all the days of my life.* And 4. Mercy never loſes ſight of the poor penitent Sinner, till all the miſeries ſin brought him into, be at an end, 5. And Laſtly, when all is done, Mercy glorifies the Sinner, and preſents him faultleſs before the preſence of his Glory with exceeding joy. Well then may thou O believing, repenting Sinner, well may thou ſing, and ſay even under Clouds and Fears, *The mercy of the Lord endureth for ever, his mercy laſteth alway.*

The twelfth Speech.

MY dearly Beloved in the Lord, our great Work among you this day (if any be enquiring what meaneth all this a doe) is, 1. As Heraulds, to proclaim the offer of a Saviour unto you, behold Him, behold Him. 2. To demand your Entertainment of that Offer. And 3. To confirm you, and pronounce you bleſſed, if you accept of it: and to proteſt againſt you, and take Inſtruments; yea, to pronounce you curſed, if ye refuſe it.

Come then, 1. Lo, here is under theſe Seals, tho in a mean and

low Dreſs, yet glorious in his Apparel, with his Garments rolled in Blood; never more lovely to the ſerious and right Diſcerners, than when Suffering, Spitted on, Buffeted, yea Dying, O a Chriſt (crucified) is a heartſome ſight; then this is he that comes with Salvation, and Healing under his Wings. 1. What think ye of him? ſee ye any Beauty in him, that he ſhould be deſired? 2. What Entertainment give ye to this Offer? 1. Will ye accept of it, counting it to be worthy of all Acceptation? O for more Heart, and moe Hearts to Embrace Him! 2. Will ye caſt your ſelves by holy dependance on Him? here I will reſt and ly, undertake thou for me. 3. Believe that by ſo doing, ye ſhall find God a Friend; be encouraged to venture, for 1. Him that cometh to me, I will in no wiſe caſt out. He will not ſhut the Door upon you, he will not, my Life and Soul for it, he will not; why hide ye your ſelves among the Stuff? why pore ye ſo much upon your ſinfulneſs and unworthineſs. 2. Come lamenting thy ſin, and embracing Him, and all is forgiven; confeſs, come and repent, and ye are Friends. Now rejoyce and clap your hands O Heavens and Earth, for the Son that was loſt, is found again; he that was dead, is alive again; the baniſhed is brought back.

Now we are allowed, (3.) To pronounce you Bleſſed in your accepting of this Offer: bleſſed is that People, that Soul, whoſe God is the Lord; For 1. Now ye are rich, Chriſt is yours, and all is yours; an Hoſt of Nations is nothing to this Portion of *Jacob*. 2. Now thou art honourable: ſince thou waſt comely in my ſight, thou haſt been honourable, a Kings Daughter, a Princes Daughter, Kings and Prieſts unto God. And 3. Now thy Salvation is ſure; and when others are going ſcreeching down to the Pit, thou ſhalt go ſinging to thy Kingdom. Go your way with the ſentence of Life and Salvation, and Abſolution, your White Stone in your hand: and as for you Deſpiſers, behold, wonder and periſh; we are allowed to ſet a Bulls Head (as the cuſtom of Feaſts was of old, to guilty and condemned Perſons) before you, bearing the Image of Hell and Death on it, a Black ſtone in your hand; that word, ye that believe not ſhall be Damned; yea, ye are condemned already, *&c.* Go your way with the ſentence of Damnation in your boſom,

The thirteenth Speech.

ARe there any of you Anxious for a Communion Frame, take a ſhort account of it in theſe things, 1. Come with bowed down backs, lamenting your ſin, eſpecially your piercing the Lord of Life, and trampling under foot this Holy Blood; O but weeping Gueſts are welcome Gueſts. 2. Come and Chriſt your Cautioner in your hand, and put him this day in Gods hand for all your Debt, I have nothing to pay, but here one that hath undertaken; let thy *Faith* put Chriſt in the Fathers hand, and thou ſhalt go free; ye torment your ſelves, ſeeking out of your ſelves to pay your Debt, and vex your ſelves poring and ſearching within you, for ſomething to anſwer the Accuſations of the Law, thy own Challenges and Fears; but Alas Man, as it is within you that ails you, ſo it is without you that muſt help you. 3. Come not only in *Faith*, but in much Love; now let Love be kindled to him, let your Hearts be Browden and holily Fond upon Him this day; O love *Him* that loved you, when ye were very loathſome, and who died for love of you; *I love the Lord, for*, &c. call him my Beloved, *&c.* 4. Come with ſtrong Engadgements upon your hearts, offering your ſelves a ſacrifice to him, ſay, Lord I am thine, if thou wilt be mine, if thou wilt love me, I will love thee, if thou wilt looſe my Bonds, I will no more tranſgreſs. And 5. Wait on, and come with a reſolution to ly at the Pool, and do not weary, he ſhall come. Hearken, he is coming, hear ye not as the ſound of many Waters; knock on, ye are at the right Door, ſtay a while, hold your Veſſels to the Fountain, in due time ye ſhall reap if ye faint not.

I only recommend to you theſe things, 1. Sin no more, beware of ſinning after Enjoyments, after Vows, it's worſe than to embrace an Idol in his abſence, it is to commit Whoredom in peſence of thy *Huſband*. 2. *Shun* not ſuffering for him and his Truth, when thou art called to it, if thou do, thou ſhalt ſuffer upon a worſe and more diſcreditable account, he that ſaves his Life or Eſtate, ſhall loſe it; if ye will not Burn, *Hang*, *&c.* for him, if he ſhal call you, ye may burn or hang with more ſhame for an Ill-turn. And 3. Make Chriſt as much known to others as ye can, bring him to your Mothers houſe,

&c. Commend him to thy Relations, thy ignorant and prophane Neighbours; O tell them what your Beloved is, that they may seek him with you.

The Fourteenth Speech.

Matth, 26. 28.

WHen the time of our Lord Jesus his Departure and Death drew near, (and who can speak of his Death without a sweet mixture both of grief and joy?) having many poor Friends behind him, some of which were panting and looking for something from him, and he having all fulness, and enough to give them, for as poor and mean as he seemed to be, resolves to make his Testament and his Latter-Will.

And 1. What hath he left and Disponed to his Friends? 1. Ye may be sure it was no deaf Nuts and poor Portion, for he was the Heir of all things himself, and so had enough to leave, *Heb.* 1. *chap.* 2. *O how great is thy goodness, which thou hast laid up for them that fear thee, Psal.* 31. 19. And he hath left you, 1. A rich Inheritance, incorruptible' and undefiled, which fadeth not away, reserved in the Heavens for you. And 2. Not only the Inheritance, but all that pertains and belongs to it. And 3. A clear way to win at it, and in a word, it is all there, *Psal.* 84. 11. *The Lord will give grace and glory: and no good thing will he withhold from them that walk uprightly;* the promises of this Life, and that which is to come. Peace, my Peace I leave you. Joy, your sorrow shall be turned into joy: and whatever may make thy Journey through the Wilderness comfortable unto thee, that thou hast. And now Believers have ye not a goodlie Heritage, more than an Host of Nations? will ye be content to miss so great a Prize as this? I am sure ye will not, at least ye should not. Now are not your Lines well casten in pleasant Places, for according to his Divine Power, he hath given you all things that pertain to Life and Godliness, will ye ever be poor again? will ye ever whrine and complain anie more. 2. He hath left you his Blessing, some kindlie Children would rather have

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their Parents blessing than their means, *Deut.* 33. 16. *Gen.* 27. 27. This was the custom of the old Patriarchs, *Gen.* 48 9, 15. 16. bring them unto me and I will bless them, the smell of my Son is as the smell of a Field, which the Lord hath blessed (in conferring these blessings they were Types of him,) these Blessings were Types of him, for the goodwill of him that dwelt in the bush let the blessing come upon the head of *Joseph*, and upon the top of the head of him that was separated from his brethren; And he blessed *Joseph* and said God before whom I and my fathers did walk, the God which fed me all my life-long unto this day, the Angel which redeemed me from all evil bless the Lads and let my name be named on them, and the name of my Fathers, and we are commanded to bless you in the name of the Lord. Now God bless you all his Sons and Daughters: And 3. He hath left you a Tutor, because he knew ye could neither guide your selves nor your portion, and because he knew ye would be as poor Orphans, often wronged by these that should be nursing Fathers to you *Isa.* 49. 23. but he hath not left you comfortless, or, as the word is, Orphans for in him the fatherles find mercie And now you can do nothing without your Tutors Advice, and if ye do ye have power to revock it again, by Repentance ye cannot put away your inheritance, tho you may put away your peace and comfort &c. yet ye have no power of the inheritance without your Tutors consent, and he will never give it.

2. To whom and for whom is all this left; who, are his Heirs. And 1. It is not cast at randome to all and every one, I pray not for the World, and many times they that have most of the World have least share of this. It is but a little flock to whom he bequeaths the Inheritance. 2. His Heirs and Legators are the poor and the needy, the weak and infirm, the unworthy and sinfull, the hated and persecuted of the World, these are they whom he calls no more Enemies and Servants, but Friends Sons and Heirs. Nay 3. Whosoever will come and put in his name, for as to his declaring and revealed Will, he hath left the Testament blank that any man that will, may put in his name in it; Altho none will believe and do so, but as many as are chosen to Life. And

3. I shall say no more, But 1. Atheists consider your woful Estate, that have no portion in this Testament, but are Heirs of *Hell* and Damnation, and as he hath left a blessed portion to his people, so hath he left a Portion with *Hypocrites* to you; As he hath left them

a blessing, so he hath left you his Curse & malediction, & as he hath left them a blessed Tutor & Guide to Heaven, so he hath left you to wander in a wilderness where there is no way, and to inhabite parched Lands, yea he hath given over many of you to the Devil to be led captive at his pleasure. 2. O happy ye that are Heirs of this Testament and Legacy, the Lines are fallen to thee in pleasant places, happy art thou O Israel, *Deut.* 33 last, a people saved by the Lord; the Shield of thy help, the Sword of thy Excellency, and thy Enemies shall be found Liars unto thee, and thou shalt tread upon their high places.

The Fifteenth Speech.

Cant. 5. 9.

CHRIST is a Person beyond ordinary; and it is much our concernment to enquire anent him, what is thy Beloved, *&c.* Alas Men and Angels can say but little of him, what is his Name, or his Sons Name, if thou canst tell, &c? Only there are three things which I shall say of him, wherein he outstrips all other Beloveds, so that they may all cast their Caps at him.

1. For Excellency and worth which suits well with thy Baseness, O the most lovely and excellent Object (*all desires*) that ever thou set thy Eyes on, *Hag.* 2. 7, 1. Altho' he was sore clouded on Earth with Suffering and Shame, and being in the form and Shape of a Servant that many saw no Form nor Beauty in him, &c. And he lookt like a root out of a dry ground, yet even some saw his Beauty through that Cloud as the glory of the only begotten Son of God. 2. All these things that go for excellent, as they have but borrowed their Beauty and worth from him, the Rose of *Sharon*, the Apple-tree of the Wood, the Kings of the Earth, &c. have borrowed Garments from him; So in their Flower and Prime are but poor and dark Resemblances of him; What's a boundle of Myrrhe to him, but comparatively a noisome thing, what's a Vine, a shaddow of a great Rock, &c. to him, how darkly do they portrey out his worth; and what

whatever excellency is really in or apprehended to be in any Creature, it is eminently and transcendently in him who is altogether as no Creature is, Lovely: All Creatures must come down that he may be raised, they must all hide themselves that he may shine. O then what is he, O he is like this and like that, he is like the sweet and fragrant Rose, he is like the lovely Hynd, &c. Nay he is sweetness he is love it self. *A*way with Comparisons they are in some respect, odious here, nay I cannot tell you how excellent he is.

2. I will say these things of him, 1. He is an excellent Friend he hath kindness at all times, *Prov.* 17. 17. and 18 last *v.* who can charge him with that which *Absalom* casteth up to *Hushai, is this thy kindness to thy friend*, for he cleaveth closer than a Brother, *when Father and Mother*, &c. 2: *He* is an excellent Husband, he is a noble match and half Marrow, *who* &c. 3. *He* is an excellent Mediator, and here doth his Perfection shine, For 1. He stands betwixt the Parties God and Man that are at great odds, and stands to keep off the strong offended one, from the weak offender; and that he may reconcile them bears the Indignation of both, and gets stroaks from both. 2. He is that mids-man and trysting place in whom these two parties meet, and in whom they treat and where they conclude the peace: *A*ll is concluded in Christ, God was in Christ reconciling, &c. 3. He is the middle in whom these Parties walk when they are agreed, *can two walk together*, &c.

3. This Excellency of Christ shall most eminently shine and appear at his coming again, when ye shall see him as he is in his personal Perfections and Glory: O bright Sun of Righteousness, now come out under all his Clouds, O beautiful Bridegroom when he shall come with all his stately train to the Marriage Supper, and to take away his Bride the Lambs Wife, &c.

Yea 4. This Excellency of Christ is some way communicable to his People, whereby they become the excellent in the Earth, Kings Daughters, all glorious within, honourable and comely throw his comliness put upon them.

1. O *blind World that sees no worth in him.* 2. O *cry him up above all the glory of the Earth.* *And* 3. *When ye see any excellent thing let it put you in mind of his Excellency*, &c.

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The sixteenth Speech.

Coloſ. 2. 9, 10.

WOnderful is He on the account of his Fulneſs, and this ſuits well with thy Poverty, a poor Sinner beſide a rich Saviour, 1. Fulneſs is in him, and all Fulneſs, and all Fulneſs of the Godhead, and all Fulneſs of the Godhead bodily, and all this by the Appointment of God, ſulneſs of Grace and Truth, the Spirit above Meaſure, that of his Fulneſs we might receive Grace for Grace. Then 2. Come poor and needy Souls bring hither your Pitchers to this Fountain, come draw and draw again, try if ye can win to the bottom of it, draw Water O ye thirſty Souls with gladneſs, Come Eat and Drink aboundantly O Beloved, *&c.* A Feaſt of fat Things and Wine on the Lees well refined, enough to take, enough to leave, blame your ſelves if ye be not rich, in him we are compleat. 3. O dry empty withered Creatures, your Strength and Fulneſs is ſoon ſuckt out; The more ye drink at this Fountain the more ye are dry, but this ſhall be a Well of living Waters, &c. O why ſpend ye your Money for that which is no Bread, will ye never weary in following Vanity and Lies, and chaſing Feathers in the Air, that either will not be taken, or elſe will not be that in the enjoyment which they are apprehended to be in the Purſuit; O vain Witch World that ſteals away the Heart, O curſed Whoredome and new Wine, &c. Here is all Fulneſs to be had under this Sacrament.

Again wonderful is He for Condeſcendance, 1. He ſtooped and laid down his back to take the Burden on him from both Parties, the weight of the loſt world lay on him, the weight of the work of Redemption lay on him, the weight of Souls he took on that and carries them in his boſom, and a foul armes ful it is, O a filthy Viper, &c. The weight of their Sins and the Curſe due to them, he was bruiſed for our Iniquities, he ſtooped to the Wrath of both Parties, for he was both rejected and deſpiſed of Men, and bruiſed and ſmitten of God. 2: He condeſcended, tho' he be a King and can abſolutly

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lutly command, yet, he condeſcends to intreat and beſeech and come in our own inſinuating way to prevail with us, and ſtoops ſo low that we may behold him throw our Latteſſe: O lovely condeſcending Saviour that is even come to our Hand, to our Door and Window. And 3. How doth he condeſcend to concern himſelf in all your leſſer and ſmall Concernments even to your ſhoe Latches, your outgoing and incoming, your down ſitting and upriſing, Now this is my Beloved and this is my Friend, O Daughters of Jeruſalem, behold him what think ye of him, what Fault find ye with him? he will abide all your Cenſures.

The ſeventeenth ſpeech.

GOod *News*, good News, OBelievers, O ye poor and Needy, unto you is born in *Bethlehem* of *Judah*, a Saviour, which is Chriſt the Lord, and is this day in this Sacrament exhibited, 1. As the matter, Subſtance, Mediator and Surety and Scope of the Covenant, I will give him for a Covenant to the People to bring you to God, he takes you by the hand and leads you to God. 2. As your Light to guide your Feet in the way of peace, and to lead the Blind in a way that they have not known, and in Paths that they have not ſeen, he is eyes to the Blind, what wilt thou have me to do, Lord that I may receive my ſight. 3. As the Lord your Righteouſneſs, Chriſt our paſſover is ſacrificed for us, our Ranſome to ſatisfy Juſtice, our Diſcharge from the Curſe to blot out the hand Writing, to break down the Partition Wall, to make an end of Sins and bring in everlaſting Righteouſneſs, our merciful high Prieſt that bears our Iniquities, and goeth in before God with our Names written on his Breaſt, that his Father may read them and remember them, our Advocat with the Father, his Blood and Sufferings plead for thee, and ſpeak better things than the Blood of *Abel*, thou haſt accuſers, but thou haſt both an Advocate and an Acquitter, is there none to caſt a Stone at thee neither do I, thou haſt Adverſaries, but thou haſt an Advocat, who ſhall lay any thing to the charge of Gods Elect, *&c.*

4. He is exhibit as our King, a King ſhall reign in Righteouſneſs, ſhout O Daughter of Zion, for behold thy King cometh, is not her King in the midſt of her, *&c.* a King to gather you, a King to govern you, a King to ſave you, what ſhould become of us were there no King in Iſrael; every Luſt would be a King, and he gives gifts like a King, and will make all his Subjects cheerful, as they were commanded to be in *Neros* time. And 5. He is given as our Head and Husband, thy Maker is thy Husband, and he is Head over all things to his Church, O Widow and deſolate Daughter rejoice, the King greatly deſires thy Beauty, and by this thou ſhalt have a ſweet Communication of Influences, this Fountain ſhall cauſe thee ſpring, this Root ſhall cauſe thee grow, and a Mixture and Complication of Intereſts, ye and he muſt be rich and poor, ſtand and fall, live and die together, his God is your God, his Father your Father, his Victories your *Victories*, his Throne your Throne, &c:

And from all this ye may bid a defiance to all the *Nimrods* and mighty Hunters of your Soul. O 1. All ye Sons of *Anak*, ye ſeed of the Gyants, ye *Iſhmaelites*, *Moabites* and *Hagarens*, come all ye Confederates together, ſmite with the Tongue, bite with the Teeth, puſh with ſide and ſhoulder. 2. O ye gates of Hell, ye powers of Darkneſs, Dragons and all your fiery Darts. And O 3. Thou King of Terrours with thy fatal ſtroak and grim Face, here a defiance to you all. The Virgin poor Daughter of *Zion* hath deſpiſed you, ſhe laugheth you to ſcorn, the Daughter of Jeruſalem hath ſhaken her head at you, her King, her Husband is in the midſt of her, he will ſave her, he will deliver her.

The Eighteenth Speech.

THis Ordinance calls for the outgoing of your heart after Chriſt, And 1. The deſire of thy Soul, the deſire of our Souls is to thy Name, with my Soul have I deſired thee in the Night, O Lord all my deſire is before thee, one thing have I deſired, *&c.* All is but one deſire to have Chriſt. 2. The thrifting of the Soul, this is the

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extremity of desire, my Soul thirsteth for God, *&c.* 3. Longing and langour of Soul, which is Hope deferred. *My soul longeth for thee in a dry and thirsty Land*, my Soul breaketh for the longing that it hath to thy Judgments, at all times. And 4: Following hard after God with pressing and violence, and not easily diverted or turned off the pursuit. O then ye may see what aileth these Souls that thus cry and pant after God, what want they? they want their God What aileth thee said the *Danites* to *Micah*, that thou comest thus after us? why ye have taken away my gods, and what have I more: God hath gotten thy heart and thou cannot leave him. I remember, what *Elijah* said to *Elisha* when he had cast his Mantle on him, *Go back again for what have I done to thee* 1 *King.* 19: 20. No, no there is vertue in the Mantle that will not suffer me to go back; So if God for Trial should say to thee that are following on him, *Go back what have* I *done to thee*, thou art to answer, No, I cannot leave thee, Thou hast gotten my heart and I cannot go back, but where thou dwellest I will dwell, and where thou lodgest I will lodge, we shall never now sinder,

And now I leave you with these words, 1. Keep your selves in the Love of God, let your Affections still bend towards him. 2. Whatever ye love in the World, let it be also your fear, perfect Love of God casteth out fear; but the right Love of the world includeth and taketh in fear, fear lest what ye love steal away your heart from God, and lest ye take his Gold and Ear-rings, *&c.* that he he gives you, and melt them and make an Idol of them and forsake him, O let not that which ye love steal away your heart from God. And 3. Set a strict watch upon your senses for these are the outlets of Corruption and the inlets of Tentation, and the tristing place where Corruption and Tentation do meet and play their game with thee.

The nineteenth Speech.

Prov. 17. 16:

WHerefore is there a price, *&c.* Here you see (1.) Wisdom the great and principal thing set as it were to sale, 1. Christ Jesus the Wisdom of God, the Counseller against 1: Thy own folly, 2. The Plots of Enemies And 3. The Straits and Labyrinths thou may be in. 2: The Grace of God that makes people wise unto Salvation in making the best choise and escaping the greatest hazards, this Wisdom is before and crying in your Streets. O ye simple ones come in hither and ye that lake Understanding come near, I will, &c. (2.) Many have a price in their hand to bid for this Wisdom, 1: Some have the means and offer.. 2. Some have a fair day and opportunity, they have the offer, they have health, they have Convictions *&c.* But 3; Some come in and bid their Convictions of their dangerous Estate, some their Civility and outward Reformation, some their Resolutions to be better and some their Tears and Affections at such a time as this, well bidden, ye are near the price, stand not with Christ for a Penny since ye are come so near, offer that also, and what is that? even his Blood upon the Wings and in the Arms of thy Faith. If that will not reach the price of Wisdom I have done with it, O Wisdom is yours, it is yours, take it with you, and here the Sacrament of it.

But now (3.) Many have no heart to this bargain they have no desires nor seriousness, no esteem of it, no boldness after it, no haste to be at it. O will ye have a heart for it, O if there were such a heart in you, As 1. To miss a Heart for Wisdom. 2: To take up rightly the worth of it. And 3. To fly upon it with Courage and boldness, breaking through Houses and Impediments and that with all haste and speed, for the Mercat may close and Christ may pack up, ye will still be in the worse capacity, and ye slip no time but watches and catches in other things, and God may smite you with hiding these things from your Eyes. And (4.) what Fools are ye that misses this

Mercat

Mercat, and God will judge you so, and ye will be thought so in the end by others, and your selves shall say so at last, and the Characters of the greatest Fools in the World are found with you.

The twenty speech.

THe great Predominant in this Business is, Love, for it is the greatest Expression of Love imaginable, herein, as if it were no where else, or no where so much, is Love; O who can speak of infinite Love! when men and Angels have spoken what they can of it, there is yet more to say, and yet more: I shall only say of it, 1. It is long since it bred, it is as old as God, the Time, nay the Eternity was never, wherein he did not love you; old Love is soon kindled, blow it up, O put him to it, to remember his eternal Love, *Prov.* 8. 30. His Love came not on him Yesterday, but before the Earth was, *&c.* It Answers that curious Question which was once proponed to *Augustine*, What was God doing before the World was made? He was rejoycing, as in himself, so in the habitable parts of the Earth, the word is as 2 *Sam.* 6.---21. *He* was dancing and sporting, *&c.* 2. Now when the loathsome Object (and O but it is loathsome) and this Love and the loathsome Object meet together, it is met, it is not rueing or drawing off, but they are as lovely near hand as they are far off, for now he rests in his *Love*, *Zeph.* 3. 16, 17. He is Dumb, and Deaf, as the word bears, in his Love; and whatever he do to them, yet his loving *Kindness* he never takes from them. And it hath sometimes its Flowings, and sometimes its Ebbings, it flows many a time as a River upon the Lords People, when the Saints are loathing themselves when they are black with the Cross, or when they are at the end of their Journey, as old *Simeon* cries, like a ready Merchant, hoise *Sail* and let us be gone. Again, the Saints make two of this when he minds to try them, how they will walk in a dark *Night*, *&c.* But there are times of Love in your worst Conditions, and as, &c. So 3. It runs through Eternity with the Saints: and as it began from Eternity, and runs through Time, so it is lengthened out to Ages of Ages: it is the same Love there

that

that's here, Grace is but young Heaven, and Heaven is but old grown up perfected Grace.

O then, Sirs, love for Love again, love the Lord all ye his Saints: 1. Let the desire of your Hearts be after him, *Psal.* 42. 1. and *Psal.* 73. 25. *Whom have I in Heaven*, &c. 2. Take up your Rest and Satisfaction in Him, return unto thy rest O my Soul. And 3. Love all that has any Interest in him, or Relation to him. And 4. Exercise your Wonder and Admiration at 1. The Condescedance of this Love how low it stoopeth, even to the Pit, *Isa.* 38. 17.--*Thou hast in love to my soul delivered it from the Pit of Corruption*, or as it reads in the Original, Thou hast loved my Soul out of the Pit. 2. The Freedom of it, how it disdaineth *Hire* or Payment, and will have nothing for its Pains. 3. The Abundance and Riches of it: O how it overflowes all Banks and hath no Bounds: O the Height, Depth, Breadth, and Length of this Love, the Saints Sit, Walk, Stand, and Ly in Love. All is Love, and paved with Love; *Cant.* 3. 10.

The twenty first Speech.

Cant. 3. 11.

HEre is, 1. A glorious Object propounded Christ Jesus, under the Type of King *Solomon*, King of *Zion*, King of Peace, King of Righteousnes, *King* of Saints, and thy *King*; O Daughter of *Zion*, thy *King*, our *King* in the midst of us, what a heartsome and kindly word is that, *our King*; O the shout of a *King* is amongst us this day, and reigneth amongst you. 2. There is a Duty enjoyned to the Daughters, in order to this Object, in two words; 1. Go forth, put your selves in a posture for taking up of this Object, for it says, ye must not stay within playing and sporting with your Idols; it is like that in *Psal.* 45. 10, 11. *Forget also thine own people, and thy fathers house, so shall the King greatly desire thy beauty.* One sitting in the house, cannot discern a stately sight going by; go out *Zacheus* and see him. Again. 2. Behold, *i. e.* 1. Look stedfastly on this glorious Object. 2. Read his worth by Faith, look unto me all ye ends

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of the Earth, *&c.* 3. Let your eye enflame your heart with Love and Affection to him, look on him, cry till ye love him. And 4. Wonder at him, and look on him as the wonderful Counsellor, and most glorious Object that ever ye saw; O where were your eyes till now, &c.

And 3. There is the Time or Things that challenge this Dutie, 1. It it is his Marriag Day, the Day of his Espousals, Christ is a pleasant Bridegroom and suiteth sinners to himself, and is content to make a Match with them; it is a Glorious and Beautiful sight to see Christ on his Marriage-Day. 1. Christ at his first matching with Believers, hath a singular Beautie and Lovlinesse to them, how new fangle and browden will they be upon him, and fain of him, and what a Honey Month have they with him then. 2. There is a new Marriage as it were again after backsliding, wherein he appears very lovely and desirable, when they hear him crie, Return, return thou backsliding Daughter, for I am Married to you. And 3. The general Day of Espousals, shall present Christ to the view of the Soul in a stately Posture, when he shall come with ten Thousands of Saints and Angels in Power and great Glory, and his beautiful Garments at the great Marriage-Day spoken of in the *Revelation*. 2. It is the Day of his Victories and Conquests with the Crown upon his head; for now 1. His Saints yield and consent to him as their King and Lord, and so they put the Crown upon his head. A vertuous Woman is a Crown to her Husband. And 2. They that will not yield and submit to him, put a blot and a stain on him, and put him to open shame, and take as it were his Crown from him. 3. It is the Day of the gladness of his heart, there is nothing chears Christ more, and makes him so heartily glad, than when poor sinners accept of him, he rejoyces over his people with joy, as the Bridegroom doth over the Bride, as the shepherd that finds the lost sheep, and as the Father that found his lost Son; it shews how acceptable a sinners coming to him is, and how glad he is when any poor Creature yields to him as a Lord and King.

The twenty ſecond Speech.

OYes, Oyes, there is a purpoſe of Marriage betwixt the Kings Son and the Daughter of *Zion*, now is the Marriage of the Kings Son, *Mat.*22. at the beginning, and the words that we indite concerning it, ſhal be 1. A word of the Bridegroom and the Bride together; 1. He, to wit Chriſt, the faireſt of the Sons of Men, She the blackeſt among Women. 2. He the lovelieſt in Heaven and Earth, altogether lovely, and ſhe the loathſomeſt of all Creatures, caſt out to the loathing of her Perſon. 3. He the Heir of Heaven, and ſhe the heir of Hell. And 4. He a Kings Son, and ſhe a Beggars Daughter, that hath nothing in her nor on her; O ſuch an Odds betwixt Parties in Marriage, was never heard of. 2. A word of the Marriage it ſelf: And 1. Here is a kindly Wooing, how engadgingly does he propoſe his Kindneſs to his Bride, *Come with me from Lebanon, my Spouſe*, &c. *Ariſe my fair one and come away; open unto me my love, my dove and undefiled.* 2. There is an Eſpouſing or Contracting wherein both Parties do mutually and expreſly engadge themſelves to one another, *Hoſ.* 3. 3. *And I ſaid unto her, thou ſhalt abide for me many days, thou ſhalt not play the harlot, and thou ſhalt not be for another man, ſo will I alſo be for thee.* They are Eſpouſed into one Husband, even Chriſt. 3. There is a Joynture provided for the Wife, even though ſhe have no Tocher, yet he provides her with a good Conjunct-fee, even a Kingdom: *Fear not little flock, it is your Fathers good pleaſure to give you the Kingdom*, a Manſion-houſe: I go before to prepare a place for you, in my Fathers Houſe are many Manſions, and all things: He that hath given us his Son, will he not with him give us all things; Yea, he putteth on Clothes upon her, and decks her upon his own Charges, as *Eſther* was purified and clothed upon the Kings own charges: for ſhe hath not wherewith to cover her Nakedneſs, till he caſt his Skirt over her. But 4. There is a ſolemnizing of the Marriage which is begun only here, and compleated hereafter: here it is begun, when at ſuch times as this ye ſay before Witneſſes, and before his Servants, Even ſo I take him; but the Marriage Feaſt and compleat

So-

Solemnizing and full Enjoyment of the Bridegroom, is delayed till the laſt Trumpet be ſounded, and then as in *Rev.* 19. 7. *Let us rejoyce and be glad, for the Marriage of the Lamb is come, and his Wife hath made her ſelf ready.* Ye have Taſtes and ſpare Diet, and ſome Viſits and Tokens from the Bridegroom, till then; but then, O then when he ſhall come and receive you to himſelf, and ye ſhall meet him in theſe Clouds, and that Air; O what Embracements, what Enjoyments, what Feaſting, and Leaping and Dancing without Ribaldry or Lightneſs. Now is it a Bargain, I ſay to you as *Laban* ſaid to *Rebekah*, *Gen.* 24. 58. *Wilt thou go with this man?* Yes ſay ye, if he would take me; let me tell you, he came not here to ſcorn you and complement you, nor came we here to mock you, he regards not your Blackneſs, for he counts you Fair, and can make you Fair; he regards not your want of Tocher, for he has enough for you and him both; he lays his count with your Infirmities, only as in *Hoſ.* 3. 3. *Abide for me many days, and thou ſhalt not be for another*: and then it is a bargain, and let it ſtand ſo, Amen, ſo be it.

The twenty third Speech.

O Wonderful Match and Marriage, what ſay ye to it? 1. Wilt thou have Jeſus Chriſt for thy Husband, and cleave to him for Righteouſneſs and Strength, to pay thy Debts and Vows. 2. Wilt thou take up thy Lot with Chriſt, be it better or worſe? ſhal his Salvation and his Sufferings be thine? wilt thou chooſe his Groſs as well as his Crown, and where he goes wilt thou go? and where he dwells wilt thou dwell? 3. Wilt thou forſake all others, thy Fathers houſe and people that are thine, thy old Lovers and Idols, the World, Sin, and the Devil, and from henceforth cleave unto him, and not depart from him for ever, but be faithful to the Death, and hope to the End, for the Grace that ſhall be brought unto thee at the Revelation of Jeſus Chriſt? What ſayeſt thou? if thou ſayeſt No, as the Lord liveth, thou ſpeakeſt this word againſt thy own Life; for it is as much as if thou would ſay, I will not be ſaved, let Death, Wrath, and Vengeance be my Portion for ever, but I hope ye will

look to it and consent. He hath here said, I will, wilt thou also subscribe and say, I will also, and so it is done; and in Token and Testimony of it, take your Sacrament, and Eat and Drink and be Merry, for this is the Marriage Day, tho the great Feast be delayed till after Death and Time.

And now for your Comfort and Encouragement, know 1. That your Moyen shall be great with your Husband, know ye what *Ahasuerus* said to *Esther* 5. 6. *What is thy request, even to the half of the Kingdom it shall be performed?* But Christ sayeth more, even to the whole Kingdom, to his own Throne with him: and concerning the works of his hands ye may command him, Ask what ye will for your good and it shall be done unto you. 2. Your treacherous and whorish dealing, shall not mar the Marriage, but he will receive a treacherous Bride when she returneth again to him, which men use not to do: she hath gone upon every Mountain, and every Tree, and played the *Harlot*, yet return unto me, *&c.* *Jer.* 4. 1. *Return, return,* O *Shulamite.* 3. Death doth not dissolve this Marriage as it does other, for in the Resurrection, they neither Marry nor are given in Marriage; but at the Resurrection this Marriage is but in perfection, and the best of it coming, for the Marriage of the Lamb is then come.

And now ye that have closed this Match with Christ, let me Bless you before ye go; The *Blessings* of Heaven and Earth, the Blessings of the Upper and Nether Springs be upon you, and be ye fruitful and increase your strength: The Lord who hath put the Word of *Blessing* in our Mouth, bless the *Bride*, and save you, and cause his Face to shine upon you. And we bless you from the *House* of the Lord.

The twenty fourth Speech.

HEre is this Day and in this Ordinance, Offered and Exhibited unto you that great Gift of God, Christ Jesus; and ye are, 1. To view him, look on him, if ye can spie any fault in him, if there be any thing undesirable in him, *Behold me, behold me*; go forth and behold King *Solomon, &c.* View him from Top to Toe. 2. Ye are to take him and receive him. And 1. Ye must take him all as Lord and

and Jesus. 2. Ye must take him onely, he admits no Rival on his Throne, he must Reign, and Reign alone. 3. Ye must take him for ever, never to cast him off again.

And I give you these Encouragements to take and receive him; 1. He will be a fast Friend to you when ye have any thing adoe, he will fight for you in your Battels, comfort you in your Afflictions, and counsel you in your Straits and Difficulties. And 2. He will at last Crown you and lift you up above your Enemies.

The twenty fifth Speech.

YOur great Errand here this day is, to enquire after Christ, *Joh.* 12. 22. *Sir, we would see Jesus; Master where dwellest thou?* And 1. Christ is a desirable sight, no wonder ye desire to see him, for he is the Desire of all Nations, *&c.* 2. This Enquirie must be in the use of approven means, 1. In the Ordinances and Temple, *Psal.* 27. 4. Go down to the Gardens, *&c.* 2. In duties of Prayer, and calling upon him, and breathing after him, when wilt thou come unto my Soul? And 3. If all these should be silent, Ordinances, Duties, Watch-men, then go a little further and enquire at himself, for himself, *John* 1. 38. *Master, where dwellest thou?* 3. Ye are to make this enquiry in the Seasons and golden Opportunities of it, when he may be found. 1. The present time is this day, this hour. 2. When the Convictions are fresh and sharp, enquire for him. Then. 3. In a time of suffering, and when Bonds are upon your Loins, *Deut.* 4. 29. If from thence, that is your captivity, ye seek the Lord, ye shall find him. 4. Ye must enquire after him with Weeping and Mourning, and slacking your search and pursuit after other things, and with resolution to pursue after him through many Impediments and Difficulties. 5. It will be a great evidence of your sincerity in searching after Christ, if ye have a right aim and end; many do enquire after him for Loaves and Fishes, and when they are full they go their way till another Table be covered, manie when they have drawn their stake ask no more after him, if it be not to do him an ill turn, *John* 9. *Where is he that*, &c. but say thou, Where is he that I may

believe, love, enjoy, and delight in him. And 6. When we have enquired all we can, we will be neceſſitate to make this Re-view and Reckoning of it: 1. That either he hath been found of them that ſought not for him, for your ſeeking is but no ſeeking. Or 2. That he hath ſought you himſelf, and enquired for you. Or 3. That when ye fell from the Purſuit, he raiſed you up and ſet you to it again.

The twenty ſixth Speech.

THere are three great Steeks of work among your hands this day, for we muſt not ſtand here in this Vineyard all the day idle; And 1. The ranking up of thy ſin and miſerie, a filthy *Stable* to cleanſe, an ugly Dung-hill to rake in: O this is thy work as to this; 1. To get a ſight of ſin, for ſin hides it ſelf, and lurks and hath not will to come in ſight, or if it do, it comes as the Witch of *Endor* brought up the Devil to *Saul* in *Samuels* Mantle, and they came up (as it is ſaid there) as gods aſcending out of the Earth, theſe are thy gods O *Iſrael*, thy ſins; but thou muſt ſee all theſe gods to be Devils, and the Mantle taken off and then it is a Devil; O ugly ſight the Heart and Life ſwarming with Devils. 2. To be filled with Fear and Terror, the Spirit of bondage to fear. Thou muſt even be as one that awakes as in Hell, when thou art terrified with thy guilt. O where am I, Legions of Devils and Curſes about me? O the black Roll before my eyes, of Wrath, Curſes, Vengeance, and Woes; alas am I ſporting and playing, and my Soul in ſuch a caſe. And 3. To be brought to an utter deſpair of thy ſelf, and all things elſe beſide Chriſt, wherever he goes for relief to his rags of Righteouſneſs, Duties, *&c.* All tell him he is at the wrong Door, empty Ciſterns, Phyſicians of no value, are all things beſide Chriſt: and now in this diſtreſs, he is made to crie out, What ſhall I do? To abide in the ſtate I am in, I dare not, how to help my ſelf I know not; what ſhall I do, and whither ſhall I go? The reſolution is in the 2. Work, to wit, to cloſe with Chriſt Jeſus, and to accept of him, ſay to it then, Accept, accept, cloſe, cloſe; O I dare not, I dare not venture,

I warrand you, 1. He is ordained for you and ſet a part to ſave you and reconcile you. as God ſaid to *Jobs* Friends (*Job* 42. 8.) go to my Servant *Job*, ſo ſaith the Lord to you go to my *Son*, &c. 2. Ye are commanded to cloſe with him, this is his Commandment (1 *John* 3. 23.) that we ſhould believe on the name of his Son Jeſus Chriſt And 3. Ye have his promiſe (1 *Pet.* 2. 6.) *B*ehold I lay in *Zion* a chief corner ſtone &c. he that believeth on him ſhall not be confounded, having then ſuch warrand venture on him and ſay, here I'll ſtay the *F*ather hath ſent him to thee, I have his command for it his Promiſe for it that &c. if I periſt I'll periſh leaning on thy ſhoulders if I ſink I ſhall ſink and a *S*aviour in my hand, and if I die I ſhall die at thy door, Lord bid me not go away for I will not go. And your 3. Great Work is to reſign your ſelves up to Chriſt and yeild your ſelves to the Lord, ſay I am thine, 1. Carve out my Work let it be eaſie and honourable, difficult and diſgraceful as thou pleaſes. I will not choſe my own work. And 2. Carve out my Condition, let it be high or low, rich or poor, proſperous or afflicted as thou wilt. Yea and 3. Carve out my *S*ufferings, reproaching, heading, hanging, impriſoning, forefaulting, *&c.* and all as my ſweet Lord Jeſus will I am not my own now but at his diſpoſal.

The twenty ſeventh Speech.

WHen our bleſſed Redeemer was taking a ſad farewell of an ungrateful and miſ-believing World, when he might have left them the Vengeance of Eternal *F*ire, yet he left them this Sacrament as a lively Embleme of his Suffering for them, and as a ſenſible token and evidence of his Love to them. Here then

1. You have a lively *P*ortrature of a crucified Chriſt, for as oft as ye eat, &c. This Sacrament is a lively vive Crucifix, here ye ſee him crucified before your eyes, as you have ſeen the Bread Broken and Wine ſet a part by Conſecration, ſo did the Father ſet him a part for bloody Suffering and thy Redemption, *Iſa.* 53. 10. it pleaſed the Lord to bruiſe him; The word is as ſpice is beaten in a Morter) which made him cry out I am feeble and ſore broken *Pſal.* 38.

8.

8. 1. what ſuffering in his birth and coming and abiding in the World. O the ancient of days to be born and that of mean indigent Parents, and in a place where Beaſts and Beggers fed, forced to flee in his ſwadling Clouts, lurked quietly thirty years nearby before he made any publick appearance (ſave once *Luk.* 2. 46.) ſore ſet upon by the Devil when he firſt entred upon his Miniſtry, how poor was he, fain to work a Miracle to pay his Tax, the Foxes have Holes, &c. Tho, he was Heir of all things and made many rich, he that fed others hungred and thirſted, and wearied; he gave reſt and yet had no reſt. 2. What ſuffered he in the Garden; Drops, or as in the Original, clods of *Blood* in a cold Night, when he was ſorrowful and verie heavy, joy it ſelf, ſorrowful: view his Sufferings yet farder, behold one Diſciple ſelling him for a Slave, another forſwearing him and all forſaking him, the *Jews* hailing him away like a common Thief, a Sentence of Condemnation paſt on him, who ſaves the meek, &c. his fair Face ſpitted upon, counted the chief of Thieves, weary with bearing his own Croſs, his Cloaths taken off, his back ſore with Scourging, his Body racked and drawn on the Stake, that he ſays I may tell all my Bones, and where as to him that was afflicted, Pity ſhould have been ſhowen, they add to his Torment by the Drink they gave him, and at laſt he dyed and gave up the Ghoſt. O. O, O, wonderful ſtupendious Providence! Life die, Glory diſgraced, Heaven turned to Hell. 3. But what of all this rage of Devils and fury of Men, his ſoreſt Enemy was his Father, his dear Father, it was ſad that his Kinſmen gave him over to be crucified, that his Apoſtles that had ſeen his Miracles, and had heard his Preachings, and whom he had ſo pathetically warned, will ye alſo leave me, and who had ſaid they would go with him into Priſon & to Death, that they ſhould now turn their backs on him, that his Mother ſhould ſtand ſo far off weeping, &c. But O here was the bittereſt ingredient in his Cup, the Father that loved him, that was one with him, *my Father and* I *am one*, ſhould not only not help him, leave him among ſo many ravenous Wolves, but fall on him himſelf with his own hand, and pour out wrath, vials of wrath on him, this, this was the hotteſt Fire in which this Paſchal Lamb was roſted, do ye not hear him crying as the Church in *Lamentations*, have pity upon me O my Friends, have pity upon me, for the hand of God hath touched me, and as the *Husband* take up the Spouſes Lamentation. *Lam.* 1. 12,

The

The twenty eight Speech.

BUT who did all this Injury to our blessed Lord Jesus whose hand was in the abominable *Fact*, who, say ye, but the *Jews* and Soldiers, *Herod* and *Pilate* and the Priests, &c. yes they did it actually, and have reckoned and shall reckon for their doing of it, but thou, thou did it interpretatively, your own hand drove the *Nails*, you gave him the Vinegar and Gall, your hand thrust in the Spear, ye pierced his blessed side, and this calls for several things,

1. For thy loathing of *Sin* and hatred thereof, which occasioned so much sad suffering to Christ, for he was wounded for thy Transgressions, &c. thou was the *Judas* that betrayed him——thou art the Jew that apprehended him (if ye be enquiring where is the *Judas*, where are these Murtherers? for I assure you they are here) thou art the *Pilate* that condemned him, the cursed Wretch that smote him, &c. O if thou would take up a quarrel and indignation at sin on this account, for it was thy sin made all the slaughter, for there was neither Jew nor Gentile, Priest nor Soldier in the Garden when he sweat drops of Blood in a Cold Night but thy sin, thy Atheism, thy Unbelief, thy Hypocrisy was there, thy Pride cast him down, thy drinking in Iniquity like Water made him drink Vinegar and Gall; When you have now heard how Christ was treated by the Jews and Soldiers, ye may possibly think or say as one of the Kings of *France* said (which I have lately read) when he heard a Sermon of Christs passion and how he was used by the Jews and Soldiers. O if I had been there with my *French-men* I would have cut them all in pieces, but poor man he knew not that his and our sins were the greatest enemies, he should rather have flown in the throat of his sins: Again I say let thy indignation be kindled at thy sins that have done all this injury to Christ, and cry out or say as *David* did to the Prophet, *as the Lord liveth the man* (the sin) *that hath done this thing shall die the death*. *Antonius* brought forth the bloody Coat of *Cæsar* who had been slain in the Senate, thereby to provoke the Indignation of the people against his Murtherers; So Christian here is thy Saviours bloody

Coat

Coat, and look on it, and be avenged this day upon thy ſins his Murtherers as the Senat and his Friends held up *Cæſars* bloody Coat to inſtigate the revenging of his *B*lood, and to occaſion the juſt Indignation of the People againſt ſuch a horrid Murther.

2. Here alſo ye may ſee the worth and excellency of Souls which no leſs price could redeem than the Blood of God, *i. e.* him who was God. And 3. The great Love of God and Chriſt is here clearly ſeen and Read, who for the Redemption of the Elect would do all this.

The twenty ninth Speech.

2. THis Sacrament is left by Chriſt as an undoubted Evidence of his Love to his Friends, for herein is Love, 1. That for thee an *E*nemy he ſhed his Blood, who loved me (*Gal.* 2. 20.) and gave himſelf for me, who loved us and waſhed us in his own Blood, *Rom.* 5. 8. ſuch an Evidence of Love the Saints never ſaw nor never ſhall ſee again, till they ſee him put the Crown upon their head. 2. That ever it was proclaimed in our ears, and that the News and glad Tidings of it ever came to us, and that ever any Herauld did proclaim him in our Land, *unto us a Son is born, &c. Behold I bring you glad Tydings of great Joy, unto you is born this day,* &c. 3. That we may have a ſhare in this Death upon ſo eaſie terms, which are 1. That thou be ſenſible that if he had not dyed thou had dyed eternally. 2. That thou grip to this death and ſuffering by Faith. 3. That thou dye to ſin. And 4. That thou be willing to ſuffer Death and Bonds for him rather than deny and forſake him or his Truth. And 4. This was his Love Token to you that he left behind him when he was dying till he and ye meet again, and when ye cannot ſee himſelf look on his Token that hath this Motto written about it (*when this ye ſee remember me*) and my Love, which as *Jonathans* to *David* is wonderful, *&c.*

Now what does all this ſay to you, but 1. To love him alſo becauſe of the ſavour of thy good Ointments the Virgins love thee, O love the Lord all ye his Saints, and kindle your cold dying out Love at his Love to you, O hath he loved thee not only as a Servant, as a

Friend

Friend, as a *Brother*, as a Wife, as a Child, but as himself, yea above himself, and wilt thou not love him but give him cause to complain of thee as *Paul* did of the *Corinthians*, the more I love thee the less I am loved, art thou not overcome with his Love, *O stay me with Flaggons &c. for I am sick of Love.* 2 Let this love of his melt thy heart in sorrow and grief for thy sins, look on his Love in being pierced for thee and mourn, let thy eye affect thy heart with grief when thou looks on his Love in suffering, deep calleth into deep, deep Love unto deep sorrow, a broken and a contrite Heart lets in this love of Christ; *Mary* washed his Feet with her Tears, his broken *Body* doth let out Blood and Love, and thy broken heart should let it in. And 3. It says to you that he should Love his Truth, People and Interest, for we are all Partakers of that one Bread, and eat all of one Loaf, let us love them with whom we eat. In the Primitive Times they had Love *Feasts* before their Communions, but Alas we want not only the Feasts (and the matter is small they being but for a time and so ready to be abused) but the Love also, and in stead thereof Rents, Divisions and Animosities abound, as if *Corinth* were come to *Scotland* there are Divisions among you when ye come together.

The thirtieth Speech.

THis is a day of Request a Day of Approaches and Addresses on the Sinners part, and it is a day of Acceptance and a day of Audience on Gods part. And 1. I say it is a day of Approach and Address on thy part O Sinner. And therefore

Consider 1. What Call ye have to make your Address, how came ye hither? 1. My need brought me here, my Poverty, Nakedness, *&c.* brought me here. 2. A good Report of Christ as lovely, lowlie and able to save to the outtermost, brought me here. 3. The Call of the Watchmen yesterday who both allured me and threatned me, brought me here; That Word (*in the Name of Jesus Christ rise and walk*) brought me here. And 4. A free cryed fair and free *Feast* to them that had no Money but want and Hunger and Thirst, brought me here.

Consid. 2. Since thou art come what way thou will make thy Addreſs, 1. No doubt thou art thinking to do it very humbly, he came kneeling, *Mat.* 17. 14. and ſo thou ought to come creeping and with thy face down, he could not look up to Heaven. *Luke* 18. 13: No doubt 2. Thou art thinking to come with Indictments againſt thy ſelf and to bring thy own Libel in thy hand, This evil I have done, and this evil I have done. And 3. No doubt thou art come with ſome Courage and upon a bold not blind venture, if I periſh I periſh, but tho all theſe things ought to be, there is no welcome nor Entertainment for thee here, Unleſs 1. Thou come with Chriſt the Cautioner in thy hand at the Advocats back 2. With the promiſe in the one hand and thy petition in the other, thy Indictment in the one hand and the Covenant of Grace in the other. And 3. With thy whole Heart for he regards not thy bare Words and Complements but come with thy Heart Lord my heart is here:

Consid. 3. The encouragements thou haſt to make this Addreſs. 1. Here is the gate of Life. 2. He that dwells here is never from home nor aſleep. 3. He is preſently on the Throne of Mercy waiting for ſuch as thou, and hath pardons and oblivions beſide him to give. And 4. If thou wilt do this and make thy Addreſs this way, then you ſhall find Grace in his ſight, and come away with ſuch holy boaſting and inſulting over your enemies, as hence away you proud Luſts get you gone ye Troops of Helliſh Temptations. ye Clouds and Darkneſs of Misbelief, flee away and be ye ſcattered you chains of Death, fall off there is no more abiding for you, he hath heard the voice of my Supplication, and he the King of Glory will come in, and make his Temple his Habitation, and his Reſt and his Throne there where ye have too long-uſurped Dominion: And I add this is the Day of his admittance and acceptance of thy Addreſs, 1. We are to uſher you into him, *Eph.* 2. 18. 2. Chriſt is the main procurer of your acceſs. And 3. The firſt Anſwer may be rough as *Mat.* 15. 23: but his laſt word will be ſweet.

The

The thirty first Speech.

THis is also a day of Requests on your part and Returns on his part; And therefore Consider what Request will ye make this day, what is thy Request O Queen? and it shall be granted not unto the half but whole of the Kingdom: O if I knew where to find him (say ye) I would, &c. what would ye if ye could speak? 1. I would fain be in good Terms with him and have his peace and favour, for I dow not abide his glowms and down-looks, I was never well since I wanted his Face, I would abide many troubles before the want of his Countenance. 2. I would have him washing his hands in the Blood of my Idols, and making a slaughter day among them, that the Dogs may lick the Blood of these *Jezebels* in the Streets. And 3. I would fain this day have Deliverances to *Jacob* and that he would hear my Request for the Daughter of my People that lyeth Desolate &c. These are great things and high Demands. And therefore 4. Let me have little ere I want all, a Crumb, a Bit, a little will do me good, the pairing of his Bread will feed me.

This also is a day of Returns and Answers on the Lords part, And 1. Ye may behold him speaking, offering and creating peace to you, and drawing by the Curtain to let you see that fair face again in which once ye had so much Joy. 2. Behold his Sword about his Thigh to pierce the Enemies and Lusts in thy Heart, he hath bent his Bow and made him ready, he hath also prepared for him the Instruments of Death to give thee thy Hearts desire upon thy Enemies: Yea 3. He assures thee of Deliverance to *Jacob* both by the promise of it in many Scriptures and by the airles of it begun already, and by the Insolence and ripeness of his Enemies for a Judgment, what seest thou then as to this, a little hand upon the top of the Mountain? and what heareſt thou a Voice, *Arise O Daughter of Zion and thresh*, &c: And 4. For thy Condescendency to take little and be content with a Crumb, He is resolved to give this day abundantly above what thou can ask or think, For 1. He will give thee all things, all things

are yours, he that overcometh shall inherite all things. 2. He will give you himself and his Son and his Spirit. O but thou art now rich and welcome too, O poor Kings and Princes of the *Earth* beside you. And 3. He will give you an inlarged Heart to seek, and to seek but what ye ought. It was the saying of a Heathen, *That it was a greater good to have a Heart to desire, but what ought to be desired, than to have all the desires of the Heart*, &c. But what are the Arguments thou wilt fill thy Mouth with? 1. There is power in his Hand to do all this. 2. He knows and is sensible of such a case as thou art in, He knows what it is (by experience) to be under imputed sin, to be deserted of God, and have His Fathers Wrath, *&c.* 3. For His own sake and Names sake, not so much a only that I may be free of these things, as that he may have Service and Glory from me.

The thirty second Speech.

WE are this day upon a great Business even to speer out a Wife, a Bride for our Masters Son. We are Friends of the Bridegroom, to bespeak a Bride to him And 1. I must tell you what our Masters Son is? What is He for whom ye sollicit so hard? 1. He is a Kings *Son* and a King *Himself*. 2. For Beauty and Lovelyness none can compare with him, fairer than the *Sons* of Men, altogether lovely. *But* 3. For Riches he is the Heir of all things and with him are Treasures and Riches and Means that cannot be exhausted. But there is one thing that He must be or He will not be for me, what is that? He must be very kind and condescending and one that will bear with my Infirmities: Then 4. I assure you he is that, O but he is kind, & warmly and will put his left hand under your head, and his right hand will embrace you, when ye swarfe or swoon he will give you a Cordial, when ye are heavy he will bear you in his Armes, &c. *And* tho he will not allow you to sin, he will bear with your Infirmities and forgive them! What think ye of him now? and as *Laban* said to *Rebecca wilt thou go with this man?* are ye pleased

sed with him, yes, I think he is for me, but I cannot tell if I be for him. Therefore 2. I will tell you what a Wife suits him, to have 1. He would have her well Born, a Kings Daughter. 2. Beautiful and decked with Ornaments. 3. Rich in Faith and good works. And 4. He would have her Vertuous; O then say ye, she is not in all this House, nay but hear ye, tho he would have such a one, yet the Disposition of our Masters Son is such through Grace, that he will take a Wife tho she be but 1. Meanly born, her Father an *Amorite* and her Mother an *Hittite*, he gives her a new Birth. 2. Tho she be as black as a More. 3. Tho she be as poor as *Ruth*. And 4. Tho she be a meer daw and cannot work a right turn, O now that is even me, then I am for him, for he gives me a new Birth, he makes her comely through the Comliness he puts upon her, and he will cloath her and give her enough, and for her Vertue he will take that in his own hand, he will make her vertuous, and he will also make her fruitful, from him is thy Fruit found. But 3. What are the Terms of the Marriage. 1. That thou be dead to the Law, and cast at other Lovers thou hast followed. There is 2. A mutual Consent and Engagement to take each other, and to be each others, *Hos.* 3. 3. I take him and he takes me, my Beloved is mine and I am his. 3. A Co-habitation and Dwelling together, he with you and ye with him. it is a Bargain now; if thou say, No, as the Lord liveth, thou speakest this word against thy own Life; but if thou say, Yes, the bitterness of Death is past.

The thirty third Speech.

BUt some are it may be come to this Table moving that Question, But what is the Benefit of the Marriage, will it be a good Block? 1. For a Dowrie or Conjunct fee, he gives it larglie a Joynture, ye shall have a kingdom, fear not little flock, a Mansion-House, tho ye should have no House nor Hold here, I go before to prepare a Place for you; yea, he shall clothe you on his own Charges, as *Esther* was purified and clothed upon the Kings cost, *Isa.* 61. 10. *He hath clothed me with the Garments of Salvation, and covered me with the Robes*

of

of Righteousness, &c. Thou had nothing to cover thy Nakedness, till he spread his Skirt over thee. 2. Ye shall have great Moyen with your Husband, as few have now, ask what thou wilt, what is thy Requeſt, &c. thou ſhalt command him concerning the works of his Hands, thou ſhalt have the deſire of thine heart, be it unto thee as thou wilt. 3. Thy Whoredoms, if they be acknowledged and repented of, ſhall not diſſannul the Marriage (as it doth among men) but tho thou haſt played the Harlot, &c. *Jer.* 3. 1. yet return unto me, for I am Married unto you. Mans Language runs quite contrary, go away from me, ſince thou haſt played the Whore, for I am Married to you, but now we muſt divorce, but where is the Bill of your Mothers Divorce, ſaith the Lord? And 4. Death is ſo far from diſſolving it, that it ſhall be but after Death ſolemnized, and the beſt of it enjoyed; for in the Reſurrection, they neither marry (as now we do) nor are given in Marriage: but when the great Marriage of the Lamb is come, *Rev.* 17. 7. Let us be glad and rejoyce, &c. O what joy at that meeting in the Air with thy Bridegroom; what Embracements, what Joy and ſinging, &c. and Hallelujahs will be there. And then *Pſal.* 45. 14, 15. Now will we report to our Maſter, that we have found a Wife for his Son among the Daughters of Men; and that 1. Whatever ſhe hath been ſhe is minded to change, and to be better. 2. And that ſhe will follow him wherever he goes through good Report and evil Report, through a Wilderneſs and a Land of Drought. And that 3. She is not reſolved to play the whore any more, but to be for Him and not for another, *Hoſ.* 3. 3.

The thirty fourth Speech.

HOw dreadful is this place to many of you, who come to a Communion as if ye were going to a Scaffold, full of Fears, full of Convictions, Doubts, &c. and yet dare not come; what ſhall I ſay unto you, 1. But dare ye bide away, and take his Anger upon you, and give him that Affront, to do what in you lies to ſpill his Supper, and fruſtrate the Grace of God. 2. Ye cannot give as relevant Reaſon for your Erchneſs to come, bring hither your ſtrong Ar-

Arguments, come let us plead with you for God: is it great Guilt, he is a great Saviour; is it broken Vows, is it an unanſwerable walk is it a multitude of Heart Plagues; O yes, yes, but Friends tell me where will ye go with them? and to whom will ye go? where will ye do better? Is it not he that heals the Blind, Lame, Deaf, &c. where is your caſe, and I ſhall apply the Remedie; alas, but I have no caſe but confuſion, but even when ye are full of confuſion, he ſees your Affliction, and he can tell you what ails you. 3. Will ye venture on his Call, and ye ſhall not rue it or repent, who ever hardened themſelves againſt him and proſpered? and who ever ventured on him and periſhed? ye will be firſt if ye periſh, of all that ever died at his Door; and ye know very well, that ye never ventured fair over the belly of Doubts and Fears but ye were welcome. And 4. Sirs, ye think your caſe ill, but what think ye of it, by the poor Remnant in *Fife*, *Lothian*, and *Merſs*, and other places, who are hunted as Patridges in the Wilderneſs, and drived like ſheep without a Shepherd; what think ye of it by the caſe of that and the other Atheiſt who are dying in their Blood; and what think ye of it by the caſe of ſome few diſtracted Deſpairers, if I ſhould tell you ſtories of *Francis Spira* and others, O would ye not ſay, Well is me, and what think ye of it by the caſe of the *D*amned that are frying in Hell, their Doom is paſt, and ye are yet in the Land of the Living, they are drinking red hot and ſcalding Wrath, and Rivers of Brimſtone, and ye are drinking the Cup of Bleſſing, and the Water of Life, they are at the Flood of Vengeance, and ye are at the Well of Salvation; O my dear Friends conſider this, and quarrel not with Chriſt, but come and employ him. And 5. What ails you at Chriſt the Year by the laſt Year, is he not as kind as before, and is this thy kindneſs to thy Friend?

The Speech after the Tables.

IT will be very hard to rank all you that have been Communicating, and to ſpeak to the various conditions you have been in; only, (1.) There are ſome groſs and wilful ſlighters of Chriſt over whom, 1. He is lamenting and weeping, O if thou haſt in this

thy

thy day considered the Things that belong to thy Peace! This may strike you through with many Sorrows, that you have been a grief of heart to him to this day. 2. What a blessed Bargain have ye lost, that have let this Mercat go; O who can number thy Losses, a Crown, a Kingdom, a Christ, a Soul, and all gone at once! and all through want of a Heart; the Price was in thy hand both of Opportunitie and Convictions, Resolutions, Offers, Intreaties, *&c.* But thou had no heart for it, and so the Bargain, the Birth-right is gone by you, and ye know not if ever it shall come your way again; this may be the last Offer, the last Summonds, the last Allarm, the last fair Warning that ever ye shall get. And 3. Doth it nothing affect thee, O Atheist, that others have gotten good this day, and yet the Rock that saved them is fallen upon thee, the Waters that let them pass hath drowned thee, the Meat that fed them, hath Poisoned thee, and been the savour of Death unto Death to thee: Alas, every unworthie Communicating puts thee a step farther from Heaven, and a Mile nearer Hell. (2.) There are some drooping and hanging their Heads under the burden of their Disappointments and Confusions, crying out this is not my Day, my Door hath not been opened, my case hath not been touched, my bonds not loosed, *&c.* As to these I shall say, 1. Whatever Soveraigntie of God may be in this, whatever unskilfulness in Instruments, in Messengers, in but babling his Mind to you, yet surelie it is meet to be said unto the Lord by you, I have sinned and perverted that which is good; you have either come here in your own strength, or some way robbed him of his Glorie, which hath made him carrie towards thee, as *Laban* towards *Jacob* for taking away his Flocks, *Gen.* 31. 5. *His Countenance is not towards me as at other times.* Thou hast not watched his Appearances he went by and thou wast not aware; in a word, sit down and say I have sinned him away, I have created my own Cloud, and certainlie a Light will arise to thee. 2. Be not discouraged, he is exalted, and his way testified to by you in an evil time, tho you have not been comforted and overjoyed by him, tho he hath not filled you to running over, yet he hath quenched your Hunger and held in your life if he hath not quenched your Hunger and Thirst, yet he hath wakned thy Hunger and Thirst, O thou art full, if thou be filled with Hunger and Thirst; A fill, a fill, of Hunger a fill, a Draught of Christ after Christ, is good Communion-chear. And 3. Have patience, and let your Dinner digest, let this Feast digest a while, and then thou may see the fruit of it. Know ye not that there is a

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ſeed of Enjoyment in all your Diſappointments, there is a Sun under your Cloud; for your Light ſhall ſhine out of Obſcuritie, there is a Harveſt of joy in your Tears, that this day ye have ſown, Light in your Darkneſs, Faith under your Doubtings, Hope in your Fears, all theſe are with Child, and in due time ſhall bring forth; the verie Mountains and Deſarts ſhall bring forth Peace, and Wells ſpring up in the Deſart, and thou ſhalt write upon it as *Sampſon* in *Judges* 15. cloſe (En-hackore) the Well of Prayer and Communicating, and ſing about it, Spring up O Well! then I ſay no more, but it is good that thy Soul both hope, and patientlie wait for the Salvation of God, ſaying, why art thou caſt down, *&c.* And (3.) There are others whoſe Table he hath furniſhed and richlie decked in the ſight of their Enemies, and their Cup hath overflowed; this obliges thee, 1. To Thankfulneſs and Praiſe, ſtir up your heart in the Language of *Deborah*, *Awake Deborah* (*Judges* 5.) *utter a ſong thou Son of* Abinoam, *thou haſt led captivity captive, O my ſoul thou haſt troden down ſtrength, O my ſoul magnifie the Lord*, &c. Bleſſed be the Lord God of *Iſrael* who hath viſited me, his poor Priſoner! O be at a ſtand, what ſhall I render to the Lord, *&c.* O ſay what am I and my Fathers Houſe, that thou ſhould have brought me hitherto? thou mighteſt have been roaring in Hell, as well as ſinging in this Houſe; may not thou ſay as *Mephiboſheth* to *David*, What is thy Servant, that thou ſhouldeſt look upon ſuch a dead Dog as I? Others have been kept at the Doors, & the King hath taken thee into the Chambers to the Banqueting-Houſe, thou haſt gotten a *Benjamins* Meſs, an *Elkanahs* Portion, becauſe he loved thee; *O give thanks unto the Lord for he is good, for his mercy endureth for ever, to him that remembred thee in thy low eſtate, for his mercy*, &c. *to him that choſe thee before Princes, for his mercy*, &c. *to him that touched thy heart with the Goſpel, for*, &c. *to him that entred Covenant with thee, for*, &c. *to him that made a great light ſhine upon thee*, &c. 2. As ye would keep what you have gotten, as ye would evidence the realitie of it, as ye would ſtill be in a capacity for more, be Holy, be Holy, be Holy; hath he ſpoken Peace to thee at the Table, and wilt thou turn again to folly? hath he blotted out thy old Reckoning, and wilt thou go take on a new? ſay as the Spouſe in another ſenſe, when a Temptation comes, I have waſhen my feet, how ſhall *I* defile them, *&c.* Dear Saints, let there be ſuch a ſhining Brightneſs in your Converſation, that (as in *Acts* 4. 13.) all may take knowledge of you, that ye have been with Jeſus. And 3. Be faithful to the Intereſt and Truths of Jeſus Chriſt, that are

perſecuted and born down in thy time, hath he born up your Head ſo well this day, and will ye let his Truth and Cauſe ſink; hath He abiden with you in your ſtraits, and will you now leave him? I only ſay to you if ye do, ye are Taxed; 1. Of Ingratitude, and he may ſay to you (as *Abſalom* to *Huſhai*) is this thy kindneſs to thy Friend, how haſt thou left him? ſhall he have it to ſay, that thou that eat at this Table, haſt lifted up the heel againſt him? 2. If thou ſhalt run away from Chriſts colours, thou may be Taxed of Baſeneſs and Cowardlineſs; ſhould ſuch a one as I flee ſaid *Nehemiah*, if thou would not be ſeen hiding thy ſelf among the Stuff, when he is minding to put a Crown upon thy Head, no more be thou ſeen hiding thy ſelf when He is minding to put a croſs upon thy Back. Yea, 3. Of horrid Perjurie & Covenant breaking, not onlie in reſpect of the Vows and Promiſes thou haſt made this day at the Table of the Lord, but alſo in reſpect of the Obligation that lies upon you by the Oath of the National, and ſolemn Covenants to own Chriſt his Way, Truths, and Intereſt, againſt every thing that is contrarie thereto, eſpeciallie when they are impugned and contradicted by others, either by their Profanitie or Defection, and that tho it ſhould coſt thee all that is dear, even thy very Neck; I cloſe with that word in *Heb.* 10. *v.* 23: 24. 25.

The

THE FIRST Thanksgiving SERMON AFTER THE COMMUNION,

ON

Psal. 73. 25.

Whom have I in Heaven but Thee, and there is none upon Earth that I desire besides Thee.

THE *Psalmist* in this *Verse* having (as it were) set himself in the midst of his new Choice and Portion, in a sweet Elevation of Mind, heavenly Rapture and Extasie, breaks out in this high Exclamation, *Whom have I in Heaven but Thee, and there is none upon Earth that I desire besides thee.* The full and accurat Explication of this Spiritual Frame, neither your Time, nor my Measure, nor the sublimness of the Matter will admit of; And therefore I shall only shew you, 1. What Things and Exercises of Soul about these Things seem to be comprehended in this Expression. And 2. What Use and Improvement is to be made of all.

I. The Things and Soul-Exercises about them that seem to be comprehended in this Expression are these.

1. The insinuated Emptiness and Necessity of Man, he is not a self sufficient or independent Being, but hath his beeing and well-beeing from another, which made *David* acknowledge, Psal. 40.17. *But I am poor and needy.* And Isa. 41. 17. *When the poor and needy seek water,* &c. Concerning which know, 1. That Man at his greatest Advantage even of Innocency was but a depending Creature, and stood not only by an inward Stock, but by an external and supervenient Influence. So that *Man even at his best Estate* (Psal: 39. ——— 5.) *is altogether vanity.* And as *Isa.* 40. 17. *nothing and less than nothing;* And if in that Innocency he charged the Angels with folly, much more Man in that Estate. 2. This Need and Emptiness of Man is unspeakably more by reason of Sin, whereby he is become not only poor but miserably poor, and emptied of all that is savingly good, Rev. 3. 17. *And knowest not that thou art wretched and miserable, and poor, and blind, and naked.* No Faith, no Love to God, no Repentance, *&c.* Eph. 2. 12. *That at that time ye were without Christ having no hope and without God in the world.* And 3. The right sense and feeling of this Emptiness is the first step towards a Supply and Up making, Matth, 5. 3. *Blessed are the poor in Spirit for theirs is the Kingdom of God.*

2. In this Exclamation is imported, *That Man hath many suiters and owers both in Heaven and Earth who offer fair to make him up, and supply his poverty and wants.* For 1. The *World* doth offer an up-making, to him, which makes many say, *Psal.* 4. 4. *who will shew us any good,* the World says to thee I will be thy God, thy Saviour, thy Portion *&c:* And many of you seek no other God or Saviour, or Portion, but the World. 2. Thy *Idols* and the Pleasures of sin offer fair to thee to make up thy Wants, and have such Language to you as that in *Judg:* 9: 11, *wilt thou forsake my Fatness and my good Fruit, and go to be promoted over the Trees.* 3. *Satan* offers a Supply to thee altho he be not able to perform it, even as he did to Christ, *Matth:* 4. 8, 9. *And sheweth him all the Kingdoms of the world and the glory of them, and saith unto him all these things will I give thee, if thou wilt fall down and worship me.* And 4. Christ offers fair towards the Supply and out bids of all thy Lovers, *Isa.* 55. 1, 2. *Ho every one that thirsteth come ye to the waters, and he that hath no money, come ye buy and eat, yea come buy Wine and Milk*

Milk without money and without price, wherefore do ye spend your money for that which is not Bread, &c.

3. *That he discovers God as a sweet, full and satisfying portion and up-making for all his Necessities*, He discovers a *thee*, O *thee*, thee *essentially* considered, thee *personally* considered, God in Christ Jesus; And thee *comparatively* considered with other things, *besides*, O besides thee there is none; Yea thee *oppositely considered*, and thee *eminently* above all other thee's in Heaven or Earth, as the Spouse *Cant.* 1. 2. calls *him*, and *he* as known beyond all *hee's*, Thus the Word holds him out, *Jer.* 10. 16. *the portion of Jacob is not like them, for he is the former of all things*: Thus the Lord writes himself, *Gen.* 15. 1. and thus the Lords People take him to be, *Psa.* 16. 5. *the Lord is the portion of mine inheritance and of my Cup thou maintainest my Lot*. And this is held forth and discovered in three excellent Expressions, 1. That comprehensive word *Psa.* 50. 7. *I am God even thy God*, O that Man hath much that hath God, that Man wants nothing that hath God and can put a *my*, *my* to all his Names and Discoveries of himself, *John* 20. 28. *my God and my* Lord. O what a Heaven is in that one word *my* GOD, never speak of want thou that hast GOD for thy GOD, O would yellow and white Clay, Silver and Gold make thee Rich, and will never a God do it, and will not the Jewel and Pearl Christ Jesus do it? 2. This is expressed in that Word, *Psal.* 84. 11. *The Lord God is a Sun and Shield, the Lord will give grace and glory, and no good thing will he withold from them that walk uprightly*; A *Sun* to shine in thy darknesses to let thee see the way to himself, to shew thee all the helps and hinderances, all the Succours and Snares in the way to Heaven. A *Shield* to defend thee against the Assaults of thy Adversaries and beat back the fiery darts of the Devil, tho thou may be assaulted, yet thou shalt not be overcome. And a 3. Expression is, *I am thy exceeding great reward* *Gen.* 15. 1. Its a *reward* not of Debt but of Grace, as if thou had deserved it, tho no deserving is found with thee. A *great* Reward even the great God in it, great Salvation, *&c.* and an exceeding great Reward far exceeding thy Work, far exceeding thy Thoughts, eye hath not seen (1 *Cor.* 2. 9.) ear hath not heard, neither hath it entered into the heart of Man to conceive what God hath laid up for them that fear him, and *I* the exceeding great Reward my self, and I thy exceeding great Reward.

4. The Expression imports, *That the Saints makes a deliberat and serious choice of this great and blessed Object* GOD, whom have I for a

choice

choice in Heaven or in Earth but thee, Luke 10. 42. *Mary hath chosen that good part.* And this choice hath in it these things, 1. A right discerning of this glorious object GOD in Christ his Excellency, sufficiency and usefulness. it is not a blind Choice, he would not accept of a blind Sacrifice; So that in this Choice there is a right up taking of GOD and discerning of him, *Isa.* 65. 1. *Cant.* 3. 11. This is the knowing of GOD mentioned in Scripture, *Psal.* 36. 10. O continue thy loving kindness to them that know thee. 2. In this choice there is a vehement *desire* after this excellent Object, impatiently hungring and thirsting after him, *Psal.* 42. 1. *As the Hart panteth after the water brooks, so panteth my Soul after thee,* &c. *Psal.* 63. 8. *my soul followeth hard after thee,* and *Isa.* 27. 8, 9. *the desire of my soul is to the remembrance of thy Name,* for there can be no right choice without an earnest greedy desire after the thing we make choice of. 3. It hath in it a serious *weighing* and putting GOD in the ballance with other things in Heaven and Earth, to see which of them doth preponderat. As that word *Psal.* 45. 10. *hearken O Daughter and consider*; some Criticks render the Word Consider *weigh*, so the Psalmist here lays GOD in Christ as it were in one scale, and Sin, Satan, the World, Hell and Death in the other Scale, and then finding God to out-weigh them all, doth in the 4. Place actually make *Choice* of him before all other things saying, Now when I have weighed things in an even Ballance, God is my choice above all things in Heaven or in Earth, whom have I in Heaven but thee, *&c. Isa.* 26. 13. 'O Lord our GOD other Lords 'besides thee have had Dominion over us, but as for thee thou art 'the Lord our God, *Psal.* 16. 2. 'my Soul hath said unto the Lord, 'thou art my Lord. Now this actual choice is diverse ways expressed in Scripture, as by *receiving John* 1. 12. by *laying hold* upon him, *Heb.* 6. 18. to lay hold upon the hope set before us, and by imbracing *Prov.* 4. 8, Wisdom shall bring thee to Honour when thou shalt imbrace her.

5. There is here imported, *That a soul who hath made this serious choice attains to a sweet enjoyment and Possession of this glorious Object God in Christ*; for it imports clearly that he was in the enjoyment of his Choice and in a sweet *Fruition* of God as the word *have* doth import, & *Psal.* 67. 6, God even our own God will bless us. And in this Fruition there is 1. A *Knowledge* of God, the more a Man knows of God the more he enjoyes of him. This is the seeing of God mentioned in the Scripture, *Matth.* 5. 8. *Blessed are the pure in heart for they shal see God.* And this is the great design GOD is driving at with you by his

his Ordinances and Diſpenſations that ye ſhould know him, *Deut:* 29. 6. *And they ſhall know that I am the* LORD. The Wicked enjoy not GOD, becauſe they know him not, *for in* Judah *Pſal.* 76. 1. *is* GOD *known, his Name is great in* Iſrael, *in* Salem *is his Tabernacle, and his dwelling place in* Zion, they that know him beſt enjoy him moſt. 2. This Fruition or Enjoyment hath *delight* in it; The Soul takes pleaſure in GOD, *Cant:* 2. 3. 'I ſat down under his ſhaddow with great delight, and his Fruit was ſweet to my taſte. 3. It hath in it *acquieſcing* and reſting in God the chief good and laſt End with admirable ſatisfaction of Heart, *Pſal.* 116. 7: 'Return unto thy reſt O my Soul, for 'the LORD hath dealt bountifully with thee, for thou haſt delivered 'my Soul from Death, mine Eyes from Tears, and my Feet from fal- 'ling. And *Pſal.* 25. 12, 13. 'What Man is he that feareth the Lord 'him ſhall he teach in the way that he ſhall chuſe, his Soul ſhall dwell 'at eaſe (or as in the Hebrew *lodge in goodneſs*) and his Seed ſhall 'inherite the Earth. Here in this Enjoyment ye dwell at eaſe in the midſt of ſtorms and tempeſts, and when all is in a hurry and tumult about thee, tho' the Mountains be turned unto the midſt of the Sea, and the Sea roar, and yet thou that enjoyeſt God ſits quiet in thy Caſtle and in thy ſtrong Tower, and cannot be greatly moved, 4. And this enjoyment of GOD hath with it full *ſatisfaction* and Contentment of heart, nothing wanting to make thee happy, 2 *Sam.* 23. 5. *Phil.* 4. 19. 'My God ſhall ſupply all your wants according to 'his Riches in Glory by Jeſus Chriſt. Tho ye may ſay ye have no Husband yet (as *Iſa.* 54. 5.) 'your Maker is your Husband, He is 'the former of all things, the Lord of Hoſts is his Name; tho ye can ſay ye have no Father or Friends, yet GOD is your Father and CHRIST is your Friend, and ye are neither Fatherleſs nor Friendleſs who have the everlaſting God your Father, and Chriſt your Friend; Tho' ye may ſay ye have no Children, yet he is better to thee than ten Sons; And tho ye may ſay I have no Houſe nor Lands yet the everlaſting GOD is thy Habitation. And 5. This Fruition and Enjoyment of God hath in it an *Improvement* and making uſe of God as your Portion, *Iſa:* 45. 24. In the Lord have I Righteouſneſs and Strength, a thing is beſt enjoyed when it is improven and made uſe of, and then ye may be ſaid to enjoy God when ye have acceſs and a power to make uſe of him, and to live and feed upon him, and go to his fulneſs and make uſe of it as your own, *John* 1. 16. and of

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his fulneſs have all we received and grace for grace, improving him 1. For *Light*. 2. For *Life*. And 3. For *Comfort*. And 4 For *Liberty* and acceſs to God, *Eph*: 2. 18.

6. This Exclamation imports. *That a Soul who hath attained to the enjoyment of God will Study to keep and ſtick to it againſt all that would rob them of it*, *Cant*: 3: -- 4: I held him and would not let him go, *&c*: its a keeping a faſt grip of him and claſping him (as it were) faſt in your Arms. And is 1: To bid a defiance to any thing to ſunder you and him, *Rom*. 8. 35. 'Who ſhall ſeparat us from the Love of Chriſt, 'ſhall Tribulation or Diſtreſs, or Perſecution or Famine, or Naked-'neſs, or Perril, or Sword, and *v*. 38, 39. for I am perſwaded that 'neither Death nor Life, nor Angels, nor Principalities, nor Powers, 'nor things preſent or things to come, nor height, nor deepth, nor a-'ny other Creature, ſhall be able to ſeparate us from the Love of God 'which is in Chriſt Jeſus our Lord. 2, It is even when God himſelf (for your Tryal) ſeems to be louſing your grips of him, yet even then to ſtick by him, and when he threatens to leave you to hold him as *Cant*. 3: 4. and when he threatens to kill you as *Job*. 14. 15. yet to truſt in him, tho I ſhould die and be damned, yet I ſhall die ſticking by him. And 3. It is a renewing of your grips of him, if at any time ye ſuffer them to be looſed by your Unbelief or by Satan, not to remain ſo but to renew your grips of him and lay hold on him again, tho it were twenty times in a Day your grips were looſed, yet as oft to renew them again, you have acceſs to this, *Jer*. 3: 1: *yet return unto me*, &c,

7. There is in this Expreſſion, *That they who have choſen and do enjoy God for their Portion and Happineſs, not only ſecludes and renounces, but abhorres and abominates to make any other thing a happineſs either in Heaven or in Earth but God himſelf*. 1. Nothing in Heaven, 1. Not the created glory there, tho it be very ſplendent, O what is a Crown, a Throne a White Rob, a City of pure Gold, *&c*. without him, it would be be but a poor Heaven without God. 2: Nor Angels and glorified Saints and your own Relations in Heaven tho ſweet Company, yet what would their Fellowſhip be without Chriſts Company. 3: In a word Heaven without him would be but a comparative Hell, and Hell with him, (abſtracting from the ſin in it) would be a very Heaven, even as his preſence here, under trouble, is a Heaven upon earth: 2. Nothing in earth, O I have ſeen an end of all Perfection, *Pſal*. 119: 96. For 1. What are the Honours here to him but empty Wafles, 2: What

are

are the pleasures here to him but as foam upon the Waters, and what are the profits here to him but poor empty Cisterns. O there is none to him in Heaven or in Earth; And I seclude and renounce yea abhor to make any of them or all of them my Portion and Happiness.

And 8. It mainly imports, *That a Believer who enjoys Christ will rejoice and triumph in that enjoyment, yea and glory in it, and brag all his enemies with it.* Or thus, that a Soul who sensibly enjoyes God will sometimes be in such a holy Elevation, Rapture, Extasie or transport of Spirit that they cannnot well make Language of and say no more, but *whom have I in Heaven but thee*, &c. they feel it but they cannot make much Discourse about it: 2 *Sam.* 7.20. 'And what can *David* 'say more, And *Rev.* 2. 17. 'the new Name and white Stone which 'none knoweth but he that hath it. And when *David* was in this frame he spoke but broken Language and half Sentences, as in *Psal.* 27.13. I had fainted unless I had believed, *&c.* there is no more in the Original, but *unless I had believed to see thee*, &c. I cannot tell you what it is, but I shall give you some Scripture expressions of it, for this is a subject for Angels or glorified Saints to preach upon, but as I said I shall tell you how the Scripture expresses it, As 1. This heavenly extasie which the Psalmist here seems to be and the Saints sometimes are in, is something like unto that in 2 *Cor.* 12. 2. 'I 'knew a man in Christ above fourteen years ago (whether in the Body I cannot tell, or whether out of the Body I cannnot tell, 'God knoweth) such an one caught up to the third Heaven, and *v.* 4. 'how he was caught up into Paradise, and heard unspeakable Words 'which is not possible to utter. Or its like that transport of soul the Disciples were in with Christ upon the Mount, *Mat.* 17. 4. It is good to be here. Now is the soul so filled with God as he is Life, Light, Love and Liberty that they mind nothing else but to hug and imbrace him and say in a holy Rapture, whom have I in Heaven but thee, *&c.* 2. It is an ardent and flaming Love and Affection to him carrying the heart (as it were) out of it self to Jesus Christ, and placing themselves in his heart, *Cant.* 1. 8. O thou whom my Soul loveth, and as *Peter* said *John* 21. 17. Thou that knowest all things knows that I love thee. And it is such a warm frame of heart as *Mary* was in *John* 20, 16. upon the discovery of Christ, who it seems in the vehemency of Affection offered to imbrace him. So the Saints Love to Christ is sometimes so ardent that they take (as it were) an armesfull of Christ, as the Spouse *Cant.* 1. 13. A bundle of Myrrhe is

my well beloved unto me, he shall ly all Night between my Breasts 3. This is held forth in Scripture by making God the Saints joy and rejoiceing, *Cant.* 1. --- 4. 'the King hath brought me into his Cham. 'bers, we will be glad and rejoice in thee, we will remember thy 'love more than Wine. And *Hab:* 3: 18: 'yet will I rejoice in the 'Lord, I will joy in the God of my Salvation. And 4: This heavenly frame of a mind ravished with the Views and *Enjoyments* of God, riseth yet higher even to a glorying, boasting and a triumphing in God. All these are expressions of it in the *Scripture*; *Isa.* 41. 16: 'but thou shalt rejoice in the Lord and glory in the holy one 'of Israel. And it is called *boasting* in and of God, *Psal:* 34: 2; my Soul shall make her boast in the Lord, and *Psal:* 44: 8: in God we boast all the day long; yea it ariseth to a *triumphing* 2 *Cor.* 2. 14: thanks be to God who causeth us to triumph in Christ: The Use and Improvement of this Doctrine and purposes contained in this Text, I shall lay down in these things.

I: To shew the woefulness of their Condition who have neither sought nor gotten this enjoyment at this time, but have prophaned this holy Ordinance by coming unworthily, and have had no serious exercise upon your heart, neither before nor in the time of your partaking, nor since, nor I fear will ye have any seriousness after this time is over. I shall say a few words to you: 1. Our lamenting over you that are Ministers is not much, nor other serious persons that observe you, mourning over you is not all; But it should break your heart that ye have put Christ Jesus (as it were) to mourn and lament over you as he did over *Jerusalem Luke* 19: 41: 'And when he was 'come near to the City, he beheld it, and wept over it, saying, if thou 'had known even thou, at least in this thy day, the things that belong 'unto thy peace! But now they are hid from thine eyes. O how piercing a Conviction may this be to you that ye have been this day a grief of heart to your poor Ministers, to many godly, and to Christ Jesus, and to the Spirit of God, all which were willing to have helped forward with your Salvation? But as it is in *Luke* 13: 34: *ye would not.* 2: Will ye but truly consider your want and loss, 1: O what a blessed bargain have ye let go, and what an unspeakable loss have ye sustained, ye count losses by Sea and losses by Land, but ye had need to count losses at Communions; O man thou hast this day lost a Crown and a Kingdom, a Christ and a Saviour, a Salvation great and eternal and an immortal Soul, and all at once, as if a man had lost his

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eſtate, at one throw of the dyce. 2. Thou haſt loſt a fairer opportunity than it may be thou ſhall ever have, a fairer wind and better tyde over to *Immanuel*'s Land than it may be ſhall ever blow or make to thee again. It may be this was *thy day*, and thou ſhall never have a day like it again. Alas thy day is ſpent of this Goſpel in its Power to thee, thou may after this hear it with thy Ear, but it ſhall never enter into thy Heart. The Goſpel and Chriſt have taken leave of you, henceforth I will ſpeak no more to you, that ſhall go to your Heart; but *let him that is filthy be filthy ſtill, &c.* Let him alone, he is joyned to his Idols, ſeeing ye ſhall not perceive; alas thou haſt ſitten thy day! And 3. Thou that this Day haſt neither ſought nor got this rich Enjoyment mentioned in the Text, I am affraid ye have not only miſſed a good Bargain, and a fair Opportunity; but that ye are gone away worſe than ye came. 1. I fear thou haſt gone away with more ſins, for thou haſt added this to thy other ſins, thy unworthy communicating, thy higher contempt of Chriſt, and thy guilt of his Blood. 2. I fear thou haſt gone away with more Heart-plagues, more blindneſs, more hardneſs, more deadneſs of Heart than thou had before. I am alſo 3. afraid thou haſt gone away with more curſes due unto to thee, and with a hotter hell upon thy back, for every abuſed Communion will add to thy hell and curſe. But 4. I fear thou haſt gone away with a ſeal upon thy damnation, for as GOD hath this day ſealed the Salvation and Redemption of thoſe who have ſought him and found him, and ſworn to them that he will ſave them, ſo hath he ſealed thy damnation (if thou repent not) and ſworn (*Pſal.* 95. *ver. ult.*) that thou ſhalt never enter into his reſt. And there is another thing 4. That I told you the laſt Year after the Communion, from which I will not now retreat, tho it galled and ſtarted ſome of you, which was an Evidence that ye were the Party I ſpake to, and I fear hath come to paſs with ſome, tho I told you then I was not propheſying, but only venting my fears; And it was this, That I feared there was an ill turn in your hand, that had abuſed the Communion, and eaten and drunken unworthily. I ſay it again in the Name of the Great and Terrible GOD, that ye who have neither at this time ſought nor gotten this Rich Enjoyment, there may be an ill turn in your hand, either to your ſelf, or to the Church and Saints, or to your Neighbour; And if *Popery* come in and be eſtabliſhed, ye may turn *Papiſt* and Perſecutor, and hail them to priſon and ſtakes to be burnt, that have ſitten at the Table with you, ye may turn Heretick

and Erroneous, or ye may turn prophane and vitious. And this Language, take it as ye will, is no other than Christ used to his Followers, and at the Communion; One of you shall betray me, another shall deny me, and all of you shall leave me and go to your own. I shall wish I be a false prophet in this; but your carriage looks like it, the times that are passing over us look like it, and your ill communicating is like it.

II. In the Improvement of these things I have mentioned in this Text, I shall speak to these who have this day and before been at some pains to seek this Enjoyment, and apprehends that for all their seeking they have missed it, Saying, O I have not goten him! and are complaining with the Spouse, *Cant.* 3. 1, 2. *By night on my bed I sought him whom my Soul loveth, I sought him, but I found him not.* And *Cant.* 5. 5. *I rose up to open to my Beloved, I opened to my Beloved, but my Beloved had withdrawn himself, and was gone, my Soul failed, when he spake, I sought him, but I could not find him, I called him but he gave me no answer.* That which I shall say unto you is, 1. The very frame and exercise of your Heart at this time, 1. In Self-judging, and Self-loathing. 2. In your hunger and appetite after Christ. 3. And in your closing with him, is an Injoyment and a Reward to themselves, tho ye think ye have met with a disappointment. 2. Whatever Soveraignity of GOD may be in this thy disappointment, who is Lord of his own Love, and lets it out to whom, and when he pleaseth, for the wind bloweth when and where it listeth; And whatever unskilfulness may be in Instruments that but bable his Mind to you, that cannot make the Tryst well enough betwixt you and Christ, and that cannot dispense aright to you the Mysteries of the Kingdom. 3. Surely it is meet to be said by you, as in *Job* 33. 27. *I have sinned and perverted that which is good.* And I have sitten in my own light. And as *Isa.* 59. 1. *Your iniquities have separated betwixt GOD and you, and your sins have hid his Face from you,* and withheld good from you. For it may he ye have limited GOD, and proposed too much to your self, or you have trusted too much to your own frame and strength, or preparation and pains, and so robbed him of his Glory: Or you have not watched his Appearances, he went by you upon the right hand (*Job* 23. 8, 9.) and you saw him not, and on the left hand and ye did not perceive him, *&c.* You did not catch the tyde nor hoise sail when the wind blew, and therefore even sit down with sorrow, and say I have created my own cloud. 3. Your disappointment is not so great as ye give out or apprehend; For tho ye have not met with sensible Comfort and Joy,

yet

yet you have gotten a broken heart for ſin, tho ye have not got a fill, yet ye have got as much as holds in your Life, and more hunger and thirſt after him: A fill of hunger and thirſt after Chriſt, is an enjoyment of Chriſt. And 4. Ye muſt not meaſure the Fruit of a Communion by the preſent time, it may be ye ſhall know hereafter what he hath given you, and ye have gotten this day. Ye may know and feel it when ye are brought to a ſuffering lot, and ſingular tryal, and there it may appear ye got Chriſt now, ye may know it when ye are called to any piece of Service to GOD, and ye may know and feel the Advantage of this Communion, when ye are dying and going off the Stage, then it may caſt up to you, that at ſuch a time, and in ſuch a place ye met with him, tho he went not with you. Yea 5. Let me ſay to you there is a ſeed of ſweet enjoyment in your diſappointment; They that ſow in tears (*Pſal.* 126. 6.) ſhall reap in Joy. And *Pſal.*97.11. Light is ſown for the Righteous, and Joy for the Upright in Heart. There is Light in your darkneſs, Faith under your doubtings, and Hope in your fears; all theſe are (as it were) with Child, and in due time ſhall bring forth Light, and Hope, and Peace: Say then as *David* Pſal: 42. *verſe* laſt, *Why art thou caſt down O my Soul? why art thou diſquieted within me? truſt in GOD I ſhall yet praiſe him,* &c. Tho he be angry with me, yet his anger ſhall be turned away: Tho for a little moment he forſake me, yet in great Mercy he will appear again: Tho I ſit in darkneſs I ſhall ſee the Light, he hath caſt me down and he will lift me up.

III. From what I have ſaid upon this Text, I would ſpeak a word to theſe who are this day hugging and imbracing God in Chriſt, and can ſay the words of the Text from felt Experience, *Whom have I in Heaven but thee? and there is none in Earth that I deſire beſides thee.* 1. O if I could teach you to Sing and Praiſe. O ſing unto the Lord a new Song, Allelujah, Glory, Honour, *&c.* to the Lamb that was ſlain, who was dead and is alive. O awake, awake *Deborah*, &c. O he hath looſed a Priſoner, he hath enriched a Beggar, he hath healed a broken Heart. O for help to praiſe him, O all the Creation praiſe him, O ye Heavens and Earth, *&c.* praiſe him, O my Soul and all that is within me praiſe him, O give thanks unto the Lord for he is good, for his Mercy endureth for ever: Now to him who chooſed me before many Princes and Noble and Mighty, for his Mercy, *&c.* To him who remembred me in my low eſtate, for his Mercy, *&c.* To him who, *&c.* 2. I may forewarn you of an aſſault from Satan ere

it be long he will ſtrive to bring you down from your high and heavenly Frame, as he did *Peter* after the Communion, for he envies your Enjoyment, and he will tempt you. 3. I charge you, as *Cant.* 2. 7. by the Roes and by the Hynds of the Field, that ye ſtirr not up nor awake your Beloved till he pleaſe. O as ye would keep what ye have gotten, as ye would evidence the Reality of it, and as ye would ſtill be in a Capacity for more; be tender, watchful and circumſpect in you Converſation, *Pſalm* 116. 6. Se then ye walk circumſpectly, and if he hath ſpoken peace to thy Soul, return not again to folly. And as 2 *John v.* 8. look to your ſelves that ye loſe not theſe things that we have wrought: I do again charge you that ye ſtir not up your Beloved before he pleaſe. And 4. In caſe clouds come after the Calm, and a ſtorm upon the Church, I hope ye will not leave him that hath not left you this day, he hath born up your head, and ye muſt not let his Intereſt ſink; He hath not diſowned you, and ye muſt not diſown him. O ſhall he have it to ſay of you that it was thou who eat at his Table, that lifted up the heel againſt him, O Man, ye have taken your Sacrament upon it, that ye ſhall be faithful to him and his Intereſts.

The

THE SECOND Thanksgiving SERMON AFTER THE COMMUNION,

ON

ISAIAH 5. ------1.

Now will I sing to my Well-beloved, a Song of my Beloved touching his Vineyard, ----.

THESE words contain the Title of a Song by the Church in a time when tho' great Mercies were enjoyed, yet great Judgements were also feared and threatned. Wherein we have to consider 1. A sweet and pleasant *Exercise*, which the Church and Believers in it at some select times find an Obligation upon them to, and a Frame and Resolution for, and that is even to sing, *Now will I sing*, with Heart and Tongue and all that is within me, and with my Pen will I praise him. The word signifies to express Joy in all warrantable and possible ways; Not only when Mercies are enjoyed, and the Mountain stands strong by his Love, but even when Judgements are deserved, feared, threatned, and inflicted. *Now will I sing*, where we have 1: the Duty or Exercise to *Sing*. 2. The Disposition and Resolution for it, *I will*. And 3. The Season of it *Now*, both under Mercies and fear of Judgements, as the following verse makes clear. 2. The choice and excellent *Subject Matter* of this Song, which is two fold, 1. The primary and chiefest Subject of this joyful Exercise or Song, even the sweet Lord Jesus, *of my Beloved*, where 1. The Subject it self Christ Jesus 2. The account

account upon which she sung so sweetly of him, 1. That he was lovely in himself, 2. That he was so to her; a *Beloved* and *My* Beloved. And 2. The secondary Object the Church and her Concerns, *touching his Vineyard*, both touching her carriage to him, and touching his dealing with her, yea, and touching her future Estate in which she shall be in Heaven. Where ye have 1. The description of the Church, she is a *Vineyard*. 2. The Interest Christ hath in her, she is *His* Vineyard. And 3. In the Text ye have the glorious and blessed Object of this Song, it is directed and dedicated unto Christ, as a part of Worship due to him in commemoration of his Love, and to his Praise and Honour, where she again recognosceth 1. His Lovelyness. And 2. Her Interest in him, *to my Well-beloved* will I sing.

Doct. I. That the Church and Believers in it have their *Nows* or Seasons of Singing and Praising. Even as they have their times of sighing and sorrowing, so have they their times and seasons of Singing and Rejoycing. *Eccles.* 3. 4. and *Psal.* 126. --- 2 ---.

I will in the Lord's Strength upon this Doctrine 1. Show you that the Saints have their sighing and sorrowing times. 2. What these Songs of the Saints are, or how they are said to sing. 3. What are the chief Nows or Seasons of the Saints singing. And 4. Some remarkable Things in these Songs of the Saints. Now altho this Text and Doctrine may be extended to the case of the Church in general, yet is it also comprehensive of the condition of particular Believers, in which respect I am mainly to handle it.

I. The Church and Believers in it have their sighing and sorrowing times, when they lay by their Harps, and hang them upon the willows, and cannot sing the *Songs of Zion* (*Psal.* 137. 1.) in a strange Land, but sit down and weep there. And this is 1. When the precious Interests of Christ are born down, and *Zion* made a desolation, and *Jerusalem* laid on heaps, and from the Daughter of *Zion* all her Beauty is departed, *Lam.* 1. 16. 'For these things I weep, 'mine eye runneth down with water, because the Comforter that 'should relieve my Soul is far from me, my Children are desolate be-'cause the enemy prevailed. 2. When Christ is threatning to divorce a people, and to remove his Candlestick, and flit his Tent as a Garden, *Lam.* 2. 6. *Revel.* 2. 5. and to write a bill of divorce, *Hos.* 1. 6, 9. and call a People 'Loruhamah and *Loammi*, not my People, neither 'will I be your God, and I will no more have mercy upon the House 'of *Israel*, but I will utterly take them away. 3. When they are sadly

ly tryſted with diſappointments in their ſeeking after him, Cant: 5. 6 ---. 'I opened to my Beloved, but my Beloved had withdrawn 'himſelf and was gone, *it reads in the Hebrew*, he was gone, he was 'gone. 4. When ſin prevails over them, and Idols get up their head, Pſal: 38. 18. 'For I will declare my iniquity; I will be ſorry for my 'ſin. *And verſe* 3. 'There is no reſt in my bones because of ſin that I 'have done. 5. When they cannot get love enough to Jeſus Chriſt, that they cannot love much ſince much is forgiven them, *Luke* 7. 47. As that holy Man who being at his Repaſt with his Friends ſuddenly fell a weeping, and being asked the reaſon why he weept, when he ſhould have been cheerfully entertaining his Friends, Anſwered, *That he weept becauſe he could not love Chriſt more.* And 6. Becauſe they cannot win to Heaven ſoon enough, there being ſo many things in their way, a courſe of Time and ſome Years to run out, a clay Body to be diſolved, a mountain of ſin to be removed, *&c.* 2 *Cor*: 5. 4. 'For we 'that are in this Tabernacle do groan being burdened ----- that mor-'tality may be ſwallowed up of Life. Theſe are times of ſighing and ſorrowing.

II. What are theſe Songs of the Saints? Or, how are they ſaid to ſing? 1. Theſe Songs are a cheerful and joyful frame of *Heart* from the lively Senſe of the Worth and Goodneſs of Chriſt, *Eph*: 5. --- 19. *Singing and making melody in your heart unto the Lord*, for this is moſt acceptable unto God, the ſinging with the tongue ſerving no further than to make the purpoſe work the better upon the Heart; And moſt and ſweeteſt of the Saints Songs are in their Soul, Pſal: 103. 1. 'Bleſs the Lord O my Soul, and all that is within me bleſs his holy 'Name. Which ſinging with the Heart is ſweet harmony in all the Faculties of the Soul, in underſtanding, chooſing, and delighting, and rejoycing in the Love of GOD, Pſal: 57. 7. 'My heart is fixed, O 'GOD, my heart is fixed, I will ſing and give praiſe. 2. Theſe Songs of the Saints are uttered by the *Tongue and Voice* in an intelligible and artificial way tuned and fitted for that end, whereby Pſalms, Hymns and Songs are ſung, both in ordinary and extraordinary Occaſions, both in publick and in privat with Grace unto the LORD, Col: 3. 16. and Pſal: 63. 3. 'Becauſe thy loving kindneſs is better 'than life, my lips ſhall praiſe thee, *Awake my Glory*, &c. (3.) The holy and tender *Converſation* of the Saints is a continued Song to the praiſe of his Grace, 1 Pet: 2. 9. 'Ye are a choſen Generation, a Roy-'al Prieſthood, a holy Nation, a peculiar People, that ye ſhould ſhew

forth the Praises of him who hath called you out of darkness to his marvellous Light. (4.) The cheerful *Suffering* of the Saints is a sweet Song to the LORD, *James* 1. 2. 'My brethren count it all Joy when 'ye enter into divers temptations. And that is a strange word in *Luke* 6. 22, 23. 'Blessed are ye when men shal hate you, *&c.* Rejoyce 'ye in that day and leap for joy, for behold your Reward is great in 'Heaven.

III. What are the chief Seasons and *Nows* of the Saints singing? (1.) It is a fit season for singing when a Soul is first *Espoused* to Christ Jesus: Then they sing their Epithalamia or Marriage Songs, O how sweetly do they chant that in *Isa.* 54. 5. 'For thy Maker is thy Husband '(the LORD of Hosts is his Name) and thy Redeemer the Holy One 'of *Israel*, the GOD of the whole Earth shall he be called. *And John* 3. 29. 'He that hath the Bride is the Bidegroom, but the Friend of 'Bridegroom which standeth and heareth him rejoyceth greatly, be-'cause of the Bridegroom's voice, this my joy therefore is fulfilled. For 1. Now they are rid of their old Lovers that enslaved and oppressed them, and have cast them off, *Hos.* 14. 8. *Ephraim* shall say, what have I any more to do with Idols. 2. Now they have gotten a new Husband, which hath taken away the shame and reproach of their Widow-hood. Their blessed *Boaz* hath cast his skirt over them, being a near Kinsman, and hath said to them as *Ruth* 3. 9, 10, 11. Blessed be thou of the Lord my Daughter, *&c. which makes them sing*, as *Ruth* 4. 14. Blessed be the Lord which hath not left me this day without a Kinsman, that his Name may be famous in *Israel*, and he shall be to me a Restorer of my Life, and a Nourisher of my Old Age, and better to me than seven Sons: Thus the whole Book of *Canticles* is a Marriage song. And 3. Now they expect fruit by their Husband, *Rom.* 7---. 4- -. Wherefore, *&c.* that ye should be marryed to another, even to him who is raised from the dead, that we should bring forth Fruit unto GOD. (2.) When at such solemn *Feasts* as this the bounty of Christ is shown, and the Blessings of their Marriage flow out upon them. As Christ and his Disciples, *Matth.* 26. 30. Sung a Hymn, as also the Apostles *Acts* 26. 25. And this was done by the Church of old when GOD shewed himself gracious to them, *Psalm* 81. 1, 3. Sing aloud unto GOD our Strength, *&c.* Blow up the Trumpet in the new Moon, in the time appointed on our solemn Feast-day. These were called their *Magnalia*, when the great Things GOD had done for them were turned into a Song to him: 1. Now it is that the

Saints

Saints ſing when the King ſitteth at his Table with them: *Cant.* 1, 12. And filleth the Hungry with good things, and ſatisfieth the longing Soul as with marrow and with fatneſs, and gives them drink out of the Wells of Salvation, which they ſo much longed for. 2. Now when thy Clouds are ſcattered, and the Vail taken off his fair Face, and thou haſt beheld the King in his Beauty (*Iſa.* 33. 17.) and the Land that is far off; And he hath ſhined glorioufly (*Pſal.* 80. 1.) betwixt the Cherubims. 3. Now when all thy iniquity is done away in one day, *Zech.* 3. 9: And he hath ſent thee away from his Table with ſuch words as theſe, *Matth:* 9. 2. Son, Daughter, be of good cheer thy ſins are forgiven thee. And that in *Iſa:* 43. 25. I, even I am he that blotteth out thy iniquity for my Namesſake. And 4. Now when thy hard heart is melted, thy dead and dozened heart revived, and Life put in the dry bones. Now I ſay when the hard rock is ſmitten and guſheth out Water in abundance. The look of a pierced Saviour (*Zach:* 12. 10.) hath melted thy heart more than the fire of hell would have done. And 5. Now when he hath put Life in thy dry bones, and enlarged thy ſteps under thee, ſo that thou runs the Way of his Commandments, He hath made thy feet as Hinds feet (*Pſal:* 18. 33.) and ſetteth thee upon thy high Places, *&c.* and *verſe* 36. Thou haſt enlarged my ſteps under me that my feet did not ſlip. And by thy GOD aſſiſting thee (*Pſal:* 18. 29.) thou can overleap a wall, *&c.* And in a word, Now 6. When he hath taken off thy ſackcloath, and girded thee with Gladneſs, and clothed thee with Garments of Salvation, and Robes of Righteouſneſs, and turned thy mourning into Dancing, and thy ſorrow into Joy, as at the ſolemn Feaſt. Then, O then is the ſeaſon of Singing, when the caſe hath been with you as *Nehem:* 8: 9, 10. Now then ſing, O ſing Praiſe, ſing Praiſe. (3.) When the Saints obtain *Victories* over their Enemies, and become Conquerors and more than Conquerors, *Rom:* 8. 37. over Hell and Death, Sin and Devils; Theſe are called their *Triumphalia.* Now they ſing as in *Judges* 5. 12, 13. Awake, awake *Deborah*, awake, awake, utter a Song, ariſe *Barak* and lead thy Captivity Captive thou Son of *Abinoam*; For the Lord hath made thee have Dominion over the Mighty; O my Soul thou haſt troden down Strength: at thy feet they fell, where they bowed there they fell down dead; So let all thy enemies periſh, O Lord. And now they ſing as in *Pſalm* 18. 37, 38 and as in *Hoſ:* 13. 14. *O death where is thy ſting*, &c. And this Triumphant Song is hugely elevate and raiſed, 1. From this, That the Battle

was very sore, and the Conflict hot, and thou ready to faint and give over, and say I shall one day perish by the hand of those enemies, and was even forefoughten, and crying out as *Paul Rom*: 7. 24. --- Who shall deliver me from the body of this Death? Yet even then he gave thee the day, and not only covered thy Head in the day of Battle, and taught thy Fingers to fight, so that a Bow of Steel is broken by by your Arms; And therefore your Song should be of and to him. 2. The Victory is hightned by this, that the enemies were on their high places, and at their greatest Advantages, so that you may sing, How are the mighty fallen, they are sunk like lead in the midst of the Sea, *&c.* And 3. From the Weapons by which we overcome and obtain the Victory, which are not carnal or outward, but Spiritual, *Eph*: 6. 13. *&c.* And the Apostle says, 2 *Cor*: 10. 4. The Weapons of our Warefare are not carnal but Mighty through GOD, to the pulling down of strong Holds, casting down Imaginations, *&c.* (4.) The Saints sing when they are near *Home*, & within sight of Land and their Lodging. As a Swan singeth sweetly when dying, so a Saint when he is upon the borders of *Immanuel's* Land. O then how sweetly does he sing. Thus *David* when dying sung sweetly, *Psalm* 23.4. and 2 *Sam*: 23. 5. This is all my salvation, and all my desire, *&c.* And O how pleasanty does old *Simeon* raise his song when he was dying, *Luke* 2. 9, 10. Now Lord letteſt thou thy servant depart in Peace, according to thy Word, for mine eyes have seen thy salvation which thou hast prepared before the face of all People. For 1. Now they are near to the shaking off of a Body of sin and death, and within a little they shall sin no more. 2. Now they are to lay down all their Crosses, for there is no death, nor pain, nor crying (*Revel.* 21. 4.) in that Land whither they are going. And 3. Now they are to take up their Crown, and live and reign with Christ, not for a thousand Years only, but for ever and ever. And therefore ye will find, that tho they had wept and mourned all their Lifetime, yet they get up their Head at death and sing a Triumph over their enemies, *Psal*: 173. 37. Mark the Perfect Man and behold the Upright, for the End of that Man is Peace. (5.) The Saints use to sing even when they are *sad*, and under heavy Exercises, and so sing with the Tear in their Eye. *Psal.* 101. 1. I will sing of Mercy and Judgement, unto thee O Lord will I sing. And these were called their *Tristia* or sad songs. For 1. We will find them singing over their *sinful infirmities*, not as rejoycing in, or approving of them, but as they make way for exalting Grace, 2 *Cor.* 12. 9, 10: Most gladly therefore will I rather glorie in my Infirmi-

ties,

ties that the power of Christ may rest upon me, this by some is even meaned of his sinful infirmities called the thorn in his *Flesh*. And that is a Song tho a very sad one, *Cant.* 1, 5. I am black but comely, and 5. 2. I sleep but my heart waketh, and *cap.* 1,-- 6. my own Vineyard have I not kept. 2. They sing their Soul-desertions and Disappointments, that is also a sad song, and yet it is a song, *Cant.* 3. 1, 2. I sought him by night on my bed, whom my Soul loveth, I sought him but I found him not. And that *Cant.* 5: 6: I opened to my beloved but my beloved had withdrawn himself and was gone; It will read as a mournful dittay, he was gone, he was gone. 3: They sing over the personal Afflictions they fall under as in many Psalms, especially in *Psa.* 69. 1, 2, 3. *Save me O God for the waters are come in unto my soul, I sink in deep mire where there is no standing, I am come unto deep Waters where the Floods overflow me.* And 4. They sing so sadly over the Sufferings of the Church and the sad condition of Zion, *Psal.* 137. Tho they hang up their harps from singing their Joys, yet they take them down to sing their sorrows. And thus the Saints make a song of their sad exercises not only in obedience to that indispensible command, 1 *Thess.* 5. 16. *Rejoice ever more*, that is whatever be thy case thy Tentations, thy Failings, the Times and thy Frame; yet rejoice: But also on the account that even these bitter things in their Lot not only flow from Love and have mercies in and with them; but also are the Harbengers of Mercy and work together for good to them, and usher in their Joys. But (6.) The sweetest and best season of the saints songs is after *death and Judgment*, when they are entered into the promised Land, then shall Heaven ring aloud with their Allelujahs, *Rev.* 19. 1. And after these things I heard a great voice of much people in Heaven, saying Allelujah, salvation and Glory and *Honour* and Power unto the Lord our God. For 1. Then shall they sing without sin, for here all our songs are mixed with sin. 2. Then shall they sing without any mixture of sorrow or sighing, for sorrow & sighing is fled away and all Tears wiped away from their eyes. And then 3: shall they sing without wearying as we do here, they shall hold up the song day and night, *&c.*

IV. I will show some observable things in these Songs of the Saints As 1. All the Songs of the Saints are *new* Songs, even tho they should sing them over and over again, yet they are still *new*, *Psal.* 144. 9. I wil sing a new song unto thee. And they are called new, 1. As different from the old carnal Mirth in outward things. They

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can say as *Psal.* 4. 7. Thou hast put gladness in my Heart more than in the time that their Corn and their Wine encreased. O I was never so glad in House, Wife or Children, *&c.* as I have been in the Light of his Countenance and Favour lifted up upon me. 2. They are *new* in regard of the new and fresh mercies that are often renewed to the soul, *Lam:* 3. 23. they are new (to wit his Compassions *v.* 22.) every morning great is thy faithfulness, which made *David* say *Psa.* 40: 3: and he hath put a new song in my Mouth, even praise unto our God. And 3. They are new in regard of the way and manner of singing these songs, they sing (as it were) the old song over again to a new tune, more sweetly, more cordially and more sincerly than before. 2.) It is not a little remarkable to see the saints so burdened and overcharged with the duty of singing his praise. That 1: They are forced to come off with a very mint and offer to praise him, and even leave it (as it were) as they found it lest they should spill his praises and say no more, but as *Rev:* 5. 12. worthy is the Lamb to receive glory and honour, tho I be not worthy or able to give it to him. 2: That they speak broken Language and half sentences in their songs when they are deeply loaden with the deep sense of his love, as in *Psal:* 68 19: blessed be the Lord who dayly loadeth us with his Benefits, there is no more in the Original, but *blessed be the Lord that loadeth us*, and *Psal.* 118: 1. O give thanks unto the Lord, for he is good, because his mercy endureth for ever, there is no more in the Orginal, but *O give thanks unto the Lord for good, because his Mercy — for ever.* And 3: That they sit down (as it were) give it over themselves and roll over the duty upon other Creatures, as in *Psal:* 148: 7: and *Psal.* 148: 2: *&c.* praise ye him all his Angels, *&c:* and *Isa:* 49: 13: sing O Heavens and be joyful O earth and break forth unto singing O Mountains for the Lord hath conforted his People and will have mercy upon his afflicted. (3.) These songs of the Saints as the *Interruption* of them breeds sad *Exercise* to the *Saints*, *Psal.* 77, 6. I call to remembrance my Songs in the Night I commune with my own Heart and my *Spirit* made diligent search, will the Lord cast off for ever, *&c.* and as *Job* 29. 2, *&c.* O that I were as in Moneths past, &c. So a serious Reflection upon these Songs breeds hope and keeps from sinking under sad assaults of Temptations and Unbelief, as *Psal.* 77. 10, 11. And I said this is my Infirmity, but I will remember the years of the right hand of the most high, I will remember the Works of the Lord, surely I will remember thy wonder

ders of Old, and this holds him up. (4) The *Songs* of the Church and Saints do ordinarly carry alongs with them the ſorrow and the howling of the Wicked, when the Saints ſing they mourn, *Iſa.* 65. 14. *Behold my Servants ſhall ſing for Joy of heart, but ye ſhall cry for ſorrow of Heart and ſhall howl for vexation of Spirit.* The Churches glad days are the Wickeds wo-days. And on the other hand when the Church and Saints weep the wicked rejoice and ſing for which God reproves them, *Obad: v.* 12. --- Neither ſhouldeſt thou have rejoiced over the Children of *Judah* in the day of their Deſtruction, neither ſhouldeſt thou have ſpoken proudly in the day of diſtreſs. (5.) The Saints are never in that ſad Condition, but they have ſome *matter* of a ſong unto the Lord, For 1. Tho they may have no great hope of Heaven, yet they ſhould ſing that they are out of Hell, and that their ſentence and doom is not paſſed, *Lam.* 3, 22. thy Compaſſions fail not, therefore we are not conſumed. 2, Tho' thou haſt many Croſſes yet thou haſt not all Croſſes, he hath debated with thee in meaſure, *Iſ.* 27.8. And hath ſtayed his rough wind in the day of his eaſt Wind. And 3. Upon a right reckoning thy mercies are more than thy Croſſes; *For* 1. Thou haſt Chriſt the great mercy that weighs down all thy wants for he is better than ten *Sons.* 2. Your croſſes are but half croſſes on the the one ſide, black and ugly, but on the other ſide fair and pleaſant. And 3. The want of one external mercy may be made up with the Enjoyment of many Soul Mercies. Yea 4. Many things ye think croſſes, either are real Mercies or God may bring Mercies out of them.

Uſe As 1: This Doctrine gives a check to theſe who ſpend their time in prophane Songs, or in deriding the *Songs* of *Zion*, or in making the Lords people their ſong. So 2. It binds this exerciſe of ſinging Songs of praiſe upon his people; and particularly upon you who have gotten good of Chriſt this day: And that upon theſe accounts, 1: Upon the account of thy Vows and Engagements, that if he would this day meet thee in this place and ſhew the Mercy, thou ſaid thou would ſing and praiſe him, *Pſal.* 56. 12: Thy Vows are upon me O God, I will render Praiſes unto thee. 2: The neglect of ſinging his praiſe, will ſoon turn thy proſperous Eſtate into miſery; This will ſtir up the Beloved and put a wind among thy Enjoyments, *Pſal.* 30. 6, 7. *And in my proſperity I ſaid I ſhall never be moved--- thou didſt hide thy face and I was troubled.* If you praiſe not, your Heaven will be ſoon turned into an Hell, your Faith into Fears, and your Light into

into Darkness. 3. This exercise is comely for the Righteous, *Psal.* 33. 1. for not only does it commend your King and Master that he keepeth his Subjects and Servants so cheerful (the King could not endure *Nehemiah* to be sad in his presence, and *Nero* made it a Crime for any man to be sad or sigh in his company) but also it is a most heavenly Disposition and a beginning of your *Allelujah* here on earth, O its a lively emblem of Heaven for the Saints to sing sweetly of Christ and his Love, which is the subject of the next Doctrine.

Doct. 2. *That the chief subject of the Saints songs is of Christ and his Church, or Vineyard.* This Doctrine hath two Branches.

I. Branch of the Doctrine is, That Christ Jesus is the principal matter of the Saints song. Now there are these things in Christ which are the subject of the Saints songs. (1.) *His personal excellencies* *Psal.* 45. 3. Thou art fairer than the Children of men Grace is poured into thy Lips, therefore God hath blessed thee for ever; and view an excellent Discription of him in *Cant.* 5, 9, &c. And *behold his glory as the only begotten son of God full of Grace and truth:* 1. O what rare beauty in him mixed with Glory and Majesty, *Psal.* 45. 2.-- thou art fairer than the sons of Men, and *v.* 3. with thy glory and with thy Majesty. 2. O what fulness of Gifts and Graces mixed with Condescendance and Readiness to communicat, *John* 1. 16. and of his fulness have all we received and grace for grace. And 3. O what mighty strength accompanied with Meekness and Righteousness as *Psal.* 45. 3. with 4. gird thy sword upon thy Thigh O most mighty and ride prosperously because of Truth and Meekness, and all this some way communicable to us, which makes us beautiful, &c. *Ezek.* 16: (2) His two *Natures* is the matter of the saints song: 1. They rejoice in his being made Flesh, *John* 1. 14: the Word was made Flesh, and his being Immanuel God with us, *Mat.* 1: 23: they shall call his Name Immanuel, God with us. (3.) The three Offices of Christ are the subject of the Saints song, as they sing of his Kingly Office, *Psal.* 45. 5. They sing of his Priestly Office, *Psal.* 110. 4. and they sing of his Prophetical Office, *Psal.* 25. 8, 14. (4.) But that which in a special way the Saints sing of in Christ, is his bloody Death, *Rev.* 5. 9, 12. 'And they sung a new song saying, thou art 'worthy to take the Book and open the seals thereof, for thou wast 'slain and hast redeemed us to God by thy Blood, &c. and *v.* 12. 'worthy is the Lamb that was slain to receive Power and Riches and

'Wisdom

Wisdom and strength. And there are three things in Christs Death the saints do sing off. 1. The fulness of its *merit* through the Dignity of his person, the eminent way of his suffering and the acceptance of the Father. 1. O what a compleat ransome that sets the Prisoners free, and puts them out of the craving of Law and Justice, and not only sets them free, But 2. Advances them to Dignity and Honour, and brings them out of Prison to reign as Kings and Priests unto God. Yea and 3. Procures acceptance to thy Duties tho they be attended with many Infirmities, for ye are accepted in the beloved, O what a plenteous Redemption is this. 2. They sing of the vertue and marvelous *efficacy* of his Death, O how powerful 1. To draw Sinners after him. John 12. 32. *And I, if I be lifted up from the earth will draw all men after me.* 2. To Influence to Holiness, O shall I not please him who dyed for me, shall I not hate that which wounded him, *Our old man,* (Rom. 6. 6.) *is crucified with Christ.* And 3. They sing of the victory that is over enemies in and by the death of Christ, *Col.* 2. 15. *And having spoiled Principalities and Powers he made a shew of them openly triumphing over them in it,* to wit, his cross. Therefore sing 1. that he by his death overcame Death, and him that had the power of Death, even the Devil; and hath beaten these enemies in their own Land of Death, by their own Weapons, and at their greatest Advantages, and on their high Places. 2. Sing that he hath made you sharers of his Victory, that because he hath overcome, ye have overcome also, be of good cheer I have overcome the World. And 3. Sing that there is little left for you to do but to tarry at home and divide the spoil; He hath fought the Battle, and ye carry away the prize, He hath wone the Victory, and ye wear the Crown; He hath scattered the Enemy, and ye divide the Spoil. O Believers let this be your Song and the rejoycing of your Heart. (5.) The Saints sing of the Love of Christ, his wonderful Love! thy Loves are better than Wine, *Psal.* 31. 21. *Blessed be the Lord for he hath shewed me his marvelous Love in a strong City.* O how sweetly they sing, 1. Of the Riches and Plenty of his Love, *Eph.* 2. 4. διὰ πολλὴν ἀγάπην his multiplyed Love. And what an excellent Song is that of this Rich and full Love, *Eph.* 3. 18. O the transcendent *height,* it is higher than the Heavens and reacheth above the Clouds, tho the cry of Sins be high, yet the Love of Christ mounts higher and is above it; O the fathomless *depth* thereof, it is deeper than the Sea, who can put their hand to the bottom of it, yea it goeth down (as it were)

to the pit to bring Souls up, *Isa.* 38. 17, *Thou hast loved my soul out of the pit*, as it reads in the *Hebrew*. O the eternal and everlasting length thereof, it reacheth from Eternity to Eternity, *Jer.* 31. 3. *I have loved thee with an everlasting love.* And O the unlimited *breadth* thereof to cover a multitude of sins, and reach Enemies and loathsome Enemies, and these who can make him no recompense for his Love, but provock him after he hath shewed them Mercy. 2. They sing sweetly of the freedom of this Love of Christ, as *Hos.* 14. 6. *Love us freely.* O how they sing that this Love was not moved by worthiness, nor is it hindred by unworthiness, and it disdains all hire and price, but loves us because he loves us, *Deut.* 7. 8. O sing of his wonderful Love. And 3. of the *Prevention* of this Love of Christ (*Psal.* 59. 10. *The God of my mercy shall prevent me*) How 1. It preventeth thy Love to him, 1 *Joh.* 4. 19. *We love God because he first loved us.* 2. It preventeth our sins as in *Pauls* case *Acts* 9. 3. And as he journeyed he came near *Damascus* and suddenly there shined round about him a light from Heaven. 3. It preventeth our Calamities, *Psal.* 79. 8. Let thy tender mercies speedily prevent us. And 4. It prevents our endeavours, *Psa.* 59. 10. the God of my mercy shall prevent me. Yea 4. The Saints sing of the condescendance of this Love in that he stoops so low, that tho he be the and high lofty one whose name is holy (*Isa.* 57. 15.) yet he will dwell with them that are of a broken and contrite heart. 2. That Christ tho he was a King and could command, yet he condescended to request and beseech us, 2 *Cor.* 5. 20. *Now then we are Ambassadours for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.* 3. So condescending is this Love that it made Christ to stoop and bow his back to take on the weights and burden laid upon him both by God and us; this Love made him take on the weight of the lost World and the Work of their Redemption which the Father laid upon him; *Psa* 89. 19. *I have laid help upon one that is mighty*, For this Love made him to take on the weight of our Souls, *Isa.* 40. 11. *he shall feed his flock like a Shepherd, he shall gather the Lambs with his arm and carry them in his bosom, he shall gently lead these that are with young*, the weight of our sins, 1 Pet, 2. 24. *he bare our sins on his own Body on the tree.* And he stooped so low as to take on the Curse and Wrath of God due to us for sin, *Isa.* 53. 5. *He was bruised for our Iniquities and the chastisement of our peace was upon him.* And 5. The Saints sing of the *wonderfulness* of this Love, 1 *John* 3. 1. *Behold what manner of love the Father hath bestowed on us*, &c. For 1. It is matchless as none can be compared with him, so there is no love can be

be compared with his, it ſurpaſſeth the Love of Women, as *Jonathans* Love to *David* 2 *Sam* 1. 26. For a Woman may forſake her ſucking Child (*Iſa.* 49: 15:) that ſhe ſhould not have compaſſion on the Son of her Womb, yet will I not forget thee ſaith the Lord: As his Name is wonderful ſo is his Love wonderful in it ſelf. 2. It is wonderful if ye conſider the *Object* upon which it vents it ſelf upon ſinners *Rom.* 5. 8. for God commendeth his Love to us in that while we were yet ſinners Chriſt dyed for us, upon enemies *v.* 10. For if when we were enemies we were reconciled to God by the Death of his Son, *&c.* And therefore alſo is his love wonderful as to the Object, that our Enmity doth not wholly ceaſe but a part of it remains in us ſtill, and we are always venting it againſt him. But 3. His Love is wonderful in the effects of it. O the admirable effects of this love, it worketh great changes on the Soul, it turneth bitter things to be ſweet, and a very Hell of trouble to be a Heaven of joy, *Iſa.* 29. 19. And (6.) The Saints ſing of their *love to and intereſt* in him as in the Text, *my well-beloved, my beloved.* And *Cant.* 2. 16. my Beloved is mine and I am his, he feedeth among the Lillies. And thus they ſing 1. That he is lovely in himſelf, hath ſuch a lovelineſs in him as raviſhes their Heart, *Cant.* 5. 16. He is altogether lovely, this is my Beloved and this is my Friend O Daughters of *Jeruſalem*, there is nothing in him but what is deſireable, and all that is deſireable is in him. 2. That he is lovely to them and their lovely one, *my beloved, my, my*, is a ſweet note in the Song, *Pſal.* 18. 1, 2. O what of my *mys* is in that ſong, about ſeven or eight of them all (as it were) in one breath. And 3. That he is not only lovely and their lovely one, but their *only* beloved, for they have caſt off all other Lovers and lovely things for his ſake and compared with him, he only hath their heart, for the word here well beloved may be rendred beſt Beloved thou art *beloved* and *my beloved* and my *beſt beloved.* And I dare give no other that Title, O *thou whom my ſoul loveth.* Yea 4. That Chriſt will let ſuch ugly Wretches as ye love him, and that he will ſuffer ſuch as you to caſt your Affection upon him, that he will let you lay your ugly black Mouth to him and ſay as *Cant:* 1. 1. *let him kiſs me with the kiſſes of his Mouth.* Yea (7.) The Saints ſing of Chriſts ſecond coming to Judgement, *Pſa.* 96. 11, 12, 13. *let the Heavens rejoice and let the Earth be glad* &c. *before the Lord for he cometh he cometh to judge the earth, he ſhall judge the World with Righteouſneſs and the people with his Truth*, and *Pſal.* 98, throughout. For then 1. He ſhall come again for them, as he promiſed, *John* 14, 3.

And if I go to prepare a place for you I will come again and receive you unto my ſelf, that where I am there ye may be alſo. 2. Then ſhall we appear with him in a more glorious condition than we are in now, 1 *John* 3. 2. Behold now are we the Sons of God and it doth not yet appear what we ſhall be, but we know that when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is. And 3. At this coming our Marriage with Chriſt that we have this and the laſt day been making up ſhall be conſummated, for the Bride is made ready and the Marriage Supper of the Lamb (*Rev.* 19. 9, 15.) is come. And now ye are to lay down your Croſs and take up your Crown; Lift up your Heads (*Luke* 21. 28.) for the day of your Redemption draweth near, O ſing, O ſing for the Lord cometh.

II. Branch of the Doctrine is, that the Saints Songs ſometimes are touching Chriſts Church and Vineyard. The Church and her concerns are the Subject of the Saints ſongs.

This I might ſpeak to with reference (1.) To the carriage of the Vineyard to Chriſt. 2. His dealing with them. And 3. The ſtate of the Vineyard hereafter in Heaven, but your time does not allow me to inſiſt further.

The

THE FIRST Exhortation SERMON upon *Munday* morning, AFTER THE COMMUNION,

ON

EPHES. 6. ----- 13.

----- *And having done all, to ſtand.*

THIS Text contains either an Argument to preſs the former Exhortation taken from the Aſſurance of Victory that ſhal fall to the Wreſtlers ſide, or a brief Summ both of the Thing he hath been preſſing, and the Things that may inforce it. Wherein we have 1. The Nature of true Religion, it is a *doing*, having *done*. the word κατεργασαμενοι, ſigniſies to do ſo as to finiſh a buſineſs, and bring it to an iſſue with Diligence. 2. The ſpecial Qualification of this doing, it is and muſt be a doing of *All*, or a doing ſo as to bring the Matter to a Point, and to ſome cloſe, which in a Goſpel-ſenſe is a doing of *All*, as afterwards ſhall be ſhowen. And 3. The Reſult of both which is *to ſtand*, which may either import ſomething further of Duty, *Do thou ſtand*, or ſomething of Advantage and Reward, *Thou ſhall ſtand*. From which I deduce the following Truths.

Doctrine

Doctrine 1. That true Religion is a doing, or that there are ſome-things to be *done* by them who have a mind to be ſaved, *Acts* 16. 30. The firſt thing that caſts up to him when he thinks ſeriouſly upon Salvation, is that ſomething muſt be done. *What ſhall I do to be ſaved?* I will only offer you a few Conſiderations upon this Doctrine, As

I. Conſider that theſe things wherein the Marrow of true Religion conſiſts, are of that Nature, that they cannot be accompliſhed with talking or idleneſs. 1. Will the knowledge and ſenſe of thy ſin and danger. 2. Will the cloſing with, and application of Chriſt. 3. Will the entire reſignation of your ſelf. 4. Will the purifying of your Heart, and cleanſing of your Hands. 5. Will your keeping from your *my* iniquitie, and beloved predominant idol. And 6. Will ſeriouſneſs and diligence in all theſe be gone about, without doing, or with looking about you?

II. Conſid: That there are ſeveral ſorts of Work in Religion; As 1. Outward Work and Inward Work, Hand Work, and Heart Work. 2. Publick Work and Privat Work. And 3. Work concerning your ſelves, and Work concerning others.

III. Conſid: That this doing in Religion, is a *Counter-doing*, for there are ſo many Doers againſt you, that ye muſt counter-do them, and undo what they do to damn you. 1. You have *Satan* to Counter-work, who with ſubtilty, power and diligence, worketh againſt you, 1 *Pet*: 5. 8. Be ſober, be vigilant, becauſe your adverſary the devil as a roaring lyon walketh about ſeeking whom he may devour. 2. A corrupt and evil heart worketh againſt you by hypocriſie, unbelief and conceiving of ſin, *Heb*: 3. 12. Beware leſt there be in any of you an evil heart of unbelief, cauſing you to depart from the living GOD. And 3. You have a wicked world working againſt you, and undermining you by their ſolicitations, by their evil example, and by their perſecutions and violence. All theſe ye have to Counterdo and Counterwork.

IV. Conſid: That there are many that do much in Religion to no purpoſe, yet, becauſe they will not do more, they come ſhort of the Kingdom: Many go a great length, and many ſteps in Religion, but becauſe they will not go further, and one ſtep more, therefore they are excluded. I will give you three Inſtances of this from Scripture. As 1. That in *Luke* 13. 24. ---- For many I ſay unto you will ſeek to enter in, and ſhall not be able. A 2*d*. Inſtance is in *Matth*. 8. 12. But the Children of the Kingdom ſhall be caſt out into outter darkneſs

darkneſs, there ſhall be weeping and gnaſhing of teeth. And a 3*d*. Inſtance you have in *Matth.* 19. 20, 21. The young Man ſaid unto him, All theſe things have I kept from my youth up, what lake I yet? *But verſe* 21. Jeſus ſaith unto him, If thou will be Perfect go and ſell that thou haſt and give to the poor, and thou ſhalt have Treaſures in Heaven, and come and follow me. But when the young Man heard that ſaying, he went away ſorrowful, for he had great Poſſeſſions. And for any thing we know came never again to Chriſt; So ye ſee much may be done in Religion to no purpoſe.

V. Conſid: That there are many Chriſtians that never recover their firſt doing in Religion; For 1. They often fall from their firſt Exerciſe of Grace, from their firſt Love (*Rev*:2.4.) their firſt Repentance, their firſt Faith, their firſt Hope. *&c.* 2. They often fall from their firſt diligence in Duty: As it is ſaid of *David*, 2 *Chron.* 17. 3. That he had firſt ways which were better than his laſt ways: Contrary to that Church, *Rev*: 2. 19. whoſe laſt works were more than the firſt. And 3. They often fall from their former Zeal and Faithfulneſs to Chriſt and his Truth, *Revel*: 2. 4, 5. Remember from whence thou haſt fallen, do thy firſt work.

VI. Conſid: The great Work and Doing in Religion is Faith, *John* 6. 29: What ſhall we do that we may work the Works of GOD? Jeſus anſwered and ſaid unto them, This is the Work of GOD, that ye believe in him whom he hath ſent. For 1. This Faith in its large Extent is comprehenſive of all Doing in Religion, being an Application of Chriſt as King and Lord, which is comprehenſive of Obedience to him, *John* 20. 28. *My God and my Lord.* 2. All right Doing and Working in Religion flows from this Faith, *James* 2. 22. *Seeſt thou how Faith wrought with his Works, and by Works was Faith made perfect.* And 3. Without this Faith all your other doings are rejected of GOD, and counted as reprobat Silver, for, *without this Faith* (Heb: 11, 6.) *it is impoſſible to pleaſe GOD*, and what is not of Faith is ſin.

VII. Conſid: That this doing in Religion, 1. Hath no Efficiencie to work Salvation of it ſelf, or prevail upon GOD. 2. It hath no Impulſive Influence upon GOD to move him to ſave us, for he can be moved by nothing without himſelf. Nor 3. Hath it any meritorious Influence to deſerve Salvation to you. Nor is it required 4. To be gone about in your own ſtrength, as if you had power of your ſelf as of your ſelf, to do any thing to purpoſe in Religion. But it is required of you 1. As the *Way* that GOD hath choſen to ſave you in, tho

not

not the cause of your Salvation. 2. As being an evidence of thy Interest in him. And 3. As a testimonie of thy Thankfulness and Obligation to him, who hath saved you. Yea 4. For the Honour and Credit of your new Lord and Husband Christ Jesus. That others seeing your good Works may glorifie your Heavenly Father.

Consid: VIII. Some Gospel Qualifications of this Doing, 1, A principle of new Life of Grace, called 2 *Cor*: 4. 10. The Life of Jesus. 2. A sweet Motive of Love to GOD, 2 *Cor*: 5. 14. The Love of Christ constraineth me. 3. A noble End, the Glory of GOD, the Credit of a Redeemer, and the Glory of his Grace, in all which our Salvation is involved. 4. That it be not done in our own strength, but in the strength of Christ, leaving the Burden of the Work on him. We must go through the Wilderness leaning on our Beloved, *Cant*: 8. 5. and *John* 25. 5. We can do nothing without him. 5. With a filial reverential Fear, *Phil*: 2. 12. Work out your Salvation with Fear, *&c.* And *Luke* 1. 74. without Fear. 6. With cheerfulness we are to do, and work cheerfullie, for whatever this work be to Nature and to Corruption, yet the Gospel hath made the Yoke easie tho it be a Yoke, yet it is portable when Christ and Believers are yoked together in drawing it or bearing it, 1 *John* 5. 3. his Commands are not grievous. 7. The Gospel Qualification of this Doing is to do, and be denyed to it, *Phil*: 3. 13. to forget these things that are behind, that is, our former Attainments, *&c.*

Consid: IX. That there is a Doing even in Suffering; For altho Suffering of it self be in the Category or Order of Passions, yet as to the manner of it, it is in the Categorie of Action: For 1. It must be done with Self-denyal and Humilitie. 2. With Patience and Meekness. 3. With Cheerfulness. 4. With Courage and Zeal. And 5. With Faithfulness.

Consid: X. The Names and Designations that the Saints get in Scripture, which import this, That there is Work in Religion, as Pilgrims, Labourers, Runners, Wrestlers, Souldiers, *&c.*

Use. Then know (1.) That it will not 1. Be talking and discoursing in Religion. 2. That it will not be simple hearing and attending upon Ordinances. And 3. That it will not be a bare profession. 4. That it will not be bare Convictions, Terrours, Resolutions, *&c.* that will do your turn, but it is Doing that must do your turn in the way mentioned. For GOD hath called you, 1 *Pet*: 1. 15. to work and not only to talk of Religion, as once a great Captain said to his Souldier

Souldier whom he heard bravadoing and reviling and boasting the Enemie, *I called you out to fight* (said he) *and not to revile your Enemie.* (2.) GOD is to call you to a reckoning what ye have done in Religion, *Mark* 13. 34, 35. *For the Son of Man is as a Man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the Porter to watch, watch ye therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at cockcrowing, or in the morning.* And blessed is the Man whom when the Master cometh he shall find *so* doing. And (3.) That is a sore word, and a sure word, *Revel:* 2. 23. ---- *And I will give unto every one of you according to your works,* for your Doing in Religion will finally determine your Estate, *Eccles:* 11. 3. ---- *And if the Tree fall toward the South, or toward the North, in the place where the Tree falleth there it shall be.* O up then and be doing, and the Lord shall be with you, since doing there must be, fall to work about your Salvation, be busie and diligent in Religion, exercise a vigorous Faith, a fervent Love, a livelie Hope, a humble Patience, *&c.*

Doctrine 2. That this Work and doing which is in Religion must be through, and a *doing of all,* or GOD will have them who undertake Religion to put it to some point or close, so that in a Gospel sense it may be all done, *Phil:* 2. 12. This work of Salvation must be wrought out, or perfected, as the word is κατεργαζεσθαι.

Here consider 1. What way this work is *all done,* (1.) Ye must not halve Religion, or pick out some things in Christianity, and cast at other things in it, but do universally, as ye would not have Salvation halved to you, so ye must not halve Religion, as in *Acts* 26. 28 and in *Matth:* 19. 21. but must have respect (at least) to all the Commandments of GOD, *Psal:* 119. 6. *Then shall I not be ashamed when I have respect unto all thy Commandments,* Rom: 7. 12, 14. the word is, *When my eye is to all thy Commandments,* and is an allusion to a Man shooting at a mark upon which he hath his Eye, tho he may shoot short of it or beside it; Or to a Traveller who hath his Eye towards his Journey's end, and is putting on to be at it, tho he hath not yet attained it. (2.) In a Gospel-sense all is done, when what is done is done *sincerely,* and with Uprightness of Heart, for according to the Tenor of the New Covenant, sincere Obedience is perfect Obedience, *Ezek:* 16. 14. *It was perfect through my comeliness which I had put upon thee,* and *Phil.* 3. 15. *Let us therefore as many as be perfect be thus minded.* (3.) The *Perseverance* and continuing in Well-doing is a Doing of All, the word

here rendered Doing All κατεργαζεσθαι imports as much as *finishing* the Business, *Rom*: 2. 7. *To them who by patient continuance in Well doing seek for Glory and Honour and Immortality, Eternal Life.* It is not they that set out, but they who hold out that do All. And (4.) In a word, *Neh.* 1. 11. They who seriously desire to fear thy Name, They who firmly resolve, They that fixedlie design, *Psal*: 119. 106. I have sworn, *&c.* And they that diligently endeavour to do All, And they who flee to Christ to do All for them, and to pardon their shortcomings, have in a Gospel-sense done All, and put their Work to some point, for Faith is virtually All, *John* 6. 29.

Consider 2. The Reason and Grounds of this (which are also Motives to the Duty) As (1.) It is but a mocking of GOD for a Man to put his Hand to this Plough of Religion, and then draw back. And therefore *be not mockers* (Isa: 28. 22.) *lest your bonds be made strong*, for GOD will not be mocked. (2.) Ye may be interrupted before your Work be done, and therefore labour through it, and put it to some point before ye be called to your long home by death, for *Eccl*: 9. 10. *Whatever thy hand findeth to do, do it with all thy might, for there is no work nor labour in the Grave whither thou goest. Work while it is the day* (John 9. 4.) *lest the night come on and there be no time for working*. Before Spiritual Plagues come on, *Isa.* 6. 9. And (3.) Before the Means remove, or be made barren and fruitless, by want of the Blessing on them. (3.) You are under Engagements and Vows in your covenanting with GOD to through this Work, *Psalm* 119. 106. *I have sworn and will perform*, &c. Pay then your Vows unto the Lord (*Psal.* 50. 14.) and make no enquiry after them. (4.) The promise of a Reward is only to these who in this Gospel-sense do All, and puts the Work to a close, *Heb*: 10. 36. *For ye have need of patience, that after ye have done the Will of GOD, ye might receive the Promise*; Ye cannot expect the Crown till ye have fought the Battle, nor can ye look for the Prize till ye have run the Race. (5.) It will torment you in the end that ye did much, but did not All, that you brake off fairly, but something hindred you, *Gal*: 5. 7. *Ye did run well who did hinder you* (or who did drive you back, as it will read ανεκοψε) *that ye should not obey the Truth*, O but some folk miss Heaven narrowly, who strive to enter and shall not be able, who are not far (*Mark* 12. 34.) from the Kingdom of GOD. And (6.) Ye had need to put Matters to a point, and to do All, 1 *Pet*: 5. 8. for your adversary the Devil is doing all he can to put thy damnation to a point and to seal that (and I wish

it

it be not done at our late Communion) And ſhall the Devil be doing all for your damnation, and leaving nothing undone that is in his power, and will not ye do all for your Salvation: This ſhould ſtir you up to finiſh and put to ſome cloſe the Work of your Salvation.

1. That ye have done much, nay, all ye can to damn and deſtroy your ſelves; What have ye left undone to undoe your ſelves? have ye not wearied your ſelves (*Jer*: 9. ---- 5.) to commit iniquity? See before in *Doct.* 1. *Conſid.* 4.

Uſe 1. This reproves 1. Theſe who make ſhameful halts in Religion, as if they were rewing their attempts that way. 2. Thoſe who are indifferent and lukewarm and unconcerned in Religion, and think they might be ſaved without ſo much adoe. And 3. Theſe who go back and retreat from what once they did.

Uſe 2. It ſhould faſten this Duty upon you, to put the Work of your Salvation to ſome cloſe before ye dye. And to induce you to this beſide the Reaſons in the *Doctrine*, I urge it upon theſe Accounts.

Doctrine 3. As that theſe who in a Goſpel-ſenſe do all in Religion, yet notwithſtanding in point of *Duty* ought to ſtand; So in point of *Reward* in the end they ſhall ſtand. This Doctrine is divided in two Branches, to which I ſhall ſpeak a ſhort word.

1. *Branch*, That even theſe who in a Goſpel-ſenſe may be ſaid to have done all in Religion, and put Matters to ſome point, yet in reference to *Duty* ought ſtill to ſtand, 1 *Cor*: 16. 13. *ſtand faſt in the Faith.*

Conſider 1. What this poſture of *ſtanding* as it relates to *Duty* doth import. As (i.) It imports a *watchful* Poſture, *Hab*: 2. 1. *I will ſtand upon my watch, and ſet me upon the tower, and will watch to ſee what he will ſay unto me, and what I ſhall anſwer when I am reproved.* And that i. To watch the comings and goings, the acceſſes and receſſes of Chriſt to his Church, and to the Souls of Believers, when he is nigh, and when he is far off. The Spouſe ſtandeth ſo upon her watch, that ſhe ſeeth her Beloved approaching, *Cant*: 2. 8. *Behold he cometh leaping upon the mountains, and ſkipping upon the hills;* She alſo obſerveth his goings, *Cant*: 5. 6. *I opened to my Beloved, but my Beloved had withdrawn himſelf and was gone.* And *Job* alſo does ſo ſtand on his Watch-tower, that he obſerves this *Job* 23. 8, 9. *Behold I go forward but he is not there, and backward but I cannot perceive him, on the left hand where he doth work, but I cannot behold him, he hideth himſelf on the right hand that I cannot ſee him, but he knoweth the way that I take,* &c. 2. To watch the Moti-

ons and approaches of the enemie, and give the allarum and cry to the Captain of Salvation, *The Philistines are upon me.* Since these enemies sleep not, 1 *Pet.* 5. 8. *but go about seeking to devour.* 3. To stand and watch to see the Salvation of GOD, and his wondrous Works for his Church and People, 2 *Chron:* 20: 17. *Ye shall not need to fight in this battle, set your selves, stand ye still and see the salvation of the Lord with you.* And *Job* 37. 14. *Hearken unto this* O Job *stand still and consider the wondrous Works of God.* And 4. To watch and stand to see the Sun of Righteousnes arise in the morning of the last Day, *Psal.* 110. *My Soul doth wait for the Lord more than they that watch for the morning.* O many a long look (as a Mariners Wife for her Husband that hath been long abroad) does the Soul that stands on his Tower send to the airt from whence this Sun of Righteousnes is to arise, O come, even so come Lord Jesus. (2.) To stand imports a standing to *Battle,* and fight even to make good your ground against the enemie, with courage to recover his assaults and repel his violence, 1 *Pet.* 5. 9. *Whom resist, stedfast in the Faith.* For 1. This standing to fight and battle commenceth with thy first taking Christ by the Hand, and as soon as Christ and ye engage, as soon does your warefare begin with the Devil, the World, and your Lusts, *Gal:* 5. 17. *The Spirit lusteth against the flesh,* &c. 2. There is no discharge of this war all your Life, but when ye have foughten one battle, and defeat one enemie, ye must stand and fight another, your enemies go never off the field, and therefore ye must stand still fighting, and after one battle enter on another, and ye are never liker to get a new battle than after a Conquest and Victorie. And 3. The hottest of this battle which ye must stand to, is most ordinarly upon the Borders of your Land, and the sharpest storms neer Shoar, for then the Dragon and your Lusts stir their tails to sweep you or your Comfort away, because he knows his time is short, and if they overcome you not then when ye are dying, they have done with it. Many Saints have had their hottest conflicts at death, which made *Paul* say when he was in prospect of death, 1 *Cor:* 15. 55. *O death where is thy sting,* &c. (3.) To stand imports a standing to *more work,* and diligence in Religion, 2 *Pet:* 1. 5: *And besides this, giving all diligence, add to you Faith Vertue, and to Vertue Knowledge,* &c. So it holds out when ye have done much in Religion, ye must do more yet, and add degrees and further measures to your Graces, further diligence and fervencie to your Duties, and further zeal to your Sufferings: For 1. The first hurle of the work

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is the most difficult, and worst to mannage, the more thou does the more easie it is to do, and the greater pleasure thou wilt have in doing, for his yoke is easie (*Matth:* 11: 30.) if ye were once accustomed to it, and his Commands are not grievous. 2. Faith in the Exercise of it is the great Work of a Christian, *John* 6. 29. and 2 *Cor:* 1. 24. --- *For by Faith ye stand,* Faith is the standing of a Christian. And 3. These Works and Labour ye stand so firmly to are said to follow you, *Rev:* 14. 13. *That they may rest from their labours and their works to follow them,* They shall follow them in the sweet reflections that they did them, that they have done with the toil of them, and in the full reward of them, and they shall all resolve in that one Duty, The following of the Lamb, *&c.* (4.) It imports a standing to faithful and cheerful *suffering* for the Truth, *Phil:* 4. 1. --- *So stand fast in the Lord my dearly beloved:* For 1. This constancy in standing to the Truth in the face of suffering, is the clause in your Indenture with Christ, *Mat:* 16. 24. *Take up your cross and follow me.* 2. It is good your part to stand to his Truth in the midst of trouble, who stood so well by you and your Interest in the day of his trouble. And this Truth of his hath often enlightened, enlivned, comforted and revived you, and been the joy and rejoycing of your Heart, and your Song in the house of your pilgrimage, *Psalm* 119. in many verses of that Psalm. And 3. The Cross and standing to the Truth under it, hath been the Crown, Blessing and Rejoycing of many as well as of Christ himself, and his word for the Cross, hath sent away many singing that ever they suffered, and blessing the day that ever they were afflicted, (*Psalm* 119. 71.) and saying, O blessed Cross, *&c.* (5.) To *stand* here imports to stand *together* in an united Body, and every one in their own Station and Order, neither divided nor confused, 1. Without division, as one Man and with joynt Shoulder, *Zeph:* 3. 9. *That they may call upon the Name of the LORD to serve him with one consent,* or as in the *Hebrew,* with *one shoulder.* Which standing together in Unity, as it will be the Ornament and Beauty of a Church or People set in Majesty (*Ezek:* 7. 20.) making them comely as *Jerusalem:* And as it will be the Strength and Safety of a Corporation, a sheaf of Arrows not being so easily broken as a single one, so it makes them a terror to the enemies, when they stand all as one Man together. But 2. This standing, as it must be without division, so it must be without confusion or disorder, every one standing in his own rank and station, 1 *Cor:* 7. 24. *Brethren, let every man wherein he is called therein abide with GOD;*

God, a Magistrat in his, a Minister in his, Subjects and People in their Station, and none standing in anothers Room. For as this will not be acceptable service to God, and frustrats a man of the promise of Gods Assistance and Success; So if a person meet with any difficulty or trouble when he is not standing in his own place, he can have no comfort or peace under that trouble. And (6.) To stand imports to stand forth as Monuments of his rich, free and powerful Grace as standing Witnesses of what he hath wrought in us and for us. *Mat.* 3. 3. *And he saith to the man which had the withered hand stand forth*, and as it is *Luke* 6. 8. *rise up and stand forth in the midst.*

And that 1. For an evidence and proof of the reality and vertue of the Grace of God what it can do, 2 *Cor.* 12, 9. that it can heal broken Hearts, *&c.* 2. For Conviction of a blind World that thinks all Religion more than they have themselves, to be but fancies and Melancholick Notions, and all Exercises of mind but fits of Distraction. as they said to *Paul*, *Acts* 26: 24. And 3. For a Testimony against thy unbelieving Heart that will not yeild that God hath done thee any good, O stand forth with thy healed hand, with thy seing eye, that was once Blind, thy hearing Ear that was once Deaf, and with thy broken Heart now healed, *&c.* *John* 9: 25. *once I was blind, but now I see.* But (7.) In a special way this to *stand* imports a *Perseverance* in the Duties of Christianity, we are never to give over or fall back, but to continue to the end, *Eph.* 6.18. *watching thereunto with all Perseverance.* For 1. This is the thing ye engaged to when first ye indented with Christ, that ye should follow him through a Wilderness, and never depart from him, *Jer.* 2. 2. I remember thee, the kindness of thy youth, *&c.* when thou wentest after me in the wilderness in a Land that was not sown. 2. The promise is only to such, *Heb.* 10. 36. ye have need of patience that after ye have done the whole will of God ye might receive the promise, and 2 *Tim.* 4, 7, 8. I have fought a good fight, henceforth is laid up for me a Crown of Righteousness. And 3. Stand in Perseverance because your enemies never cease, but persevere in their opposition to you, 1 *Pet.* 5, 8. *your Adversary goeth about*, and therefore cease not ye to go on in your Work and Persevere in well doing.

Branch 2. That they who in a Gospel sense do all in Religion, and bring the Business of their Salvation to some point, they shall in the end stand as the full enjoyment of their reward, *Zach.* 3. 7.

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Consid. I. Some things in the general. As 1. That there is a gracious Reward secured to those who *do all* in Religion, *Psal.* 58: 11. Verily there is a reward for the Righteous, and *Mat.* 10. 42. they shall have their reward. 2. That this reward of standing in the end is not the fruit of our merit, for we can merit nothing but Hell; but it is given as the reward of Christs suffering and obedience, as the fulfiling of Gods promise, and as his Crowning of our Graces which he hath given us, and so is a reward of Grace and not of merit, and is said to be freely given us, as in *Rom.* 4. 4. to him that, *&c.* 3. Consider the Names and Designations this goeth under in the Scripture. As it is called a Crown, a Kingdom, and an Inheritance, See Sermons on *John* 2. *chap: v:* 8: latter part of the verse, *Doct:* 1. *Consid:* III:

Consid: 2: What this standing here is as it imports *Reward.* 1: It is to stand *Justified* and acquitted from all that can be alledged against them by Law, Conscience, Justice and the Accuser of the Brethren there being a ransome found, *Job* 33: 24: So to stand is meaned in that *Psa.* 130. 3: *if thou Lord should mark iniquity, O Lord who shall stand,* for the Saints at the last day when the great Assize shall be held in the air, shall then be fully absolved and discharged of all Debt, Accusation and Sentences passed upon them, and that Word *Rom:* 8. 33. fully made good, *who can lay any thing to the Charge of Gods Elect.* It is true the Saints are justified here upon their believing in Christ Jesus; But then shall be the publick *Declaration* of their Justification and full Absolution from all Debt and Accusation, in the face and hearing of men and Angels. And then, 1: How confounded will *Satan* be the accuser of the Brethren. 2. How ashamed will the wicked *World* be who passed many sad Sentences upon them, and loaded them with reproaches and Calumnies. 3. And how quiet will their own Conscience be that still was accusing and threatning them. Yea 4. How silent will *Justice* it self be and now turn just to forgive them, they are now aquit and stand absolved from all Debt, Challenges and Sentences they lay under. 1. It is to stand *Victors* and Conquerors with all your Enemies under your feet, *Dan:* 11: 25. for if even here ye stand more than Conquerors (*Rom:* 8. 37,) through him that loved you; then ye shall stand *more* than Conquerors through him that loves you; And if thy Victories and Conquests here be so sweet, even though they be often innterrupted with a fresh onset of thy Enemies, and tho thou obtain them with a Crook or a Wound; O what will this com-

compleat Victory be, after which thy Enemies shall never railzie upon thee, but thou shall stand and sing over them, O Death where is thy sting, &c. O Grave where is thy Victory, O my Soul thou hast troden down strength, the God of my peace hath trod Satan under my feet! My Lusts are now subdued, and the World is fully conquered. 3. To stand importeth to stand in great *Glory*, State and Pomp before the Lord cloathed *Isa.* 61. 10. with your Garments of Salvation and with your Crown of Righteousness on your head, and Palms in your hand; This is the Happiness of the Saints to stand cloathed with Joy and Praise and Glory (*Col.* 3.4.) about the Throne 4. It is to stand with Christ upon his right hand in the time of the Judgment, *Mat.* 25. 33. And with him also in Heaven, when th Judgment is passed, *Rev.* 14. 1. *And I looked and lo a Lamb stood o the Mount Zion, and with him a hundred forty and four thousand, having his Fathers Name written in their Fore-heads*, ye stood with him and his Truth here, and ye shall stand with him for ever. 5. It is to stand when others shall fall, *Psa.* 1. 5. *Therefore the ungodly shall not stand in Judgment, nor sinners in the Congregation of the Righteous*, 1. when Kings and Queens and many mighty and noble shall fall, and Captains of Hundreds and Fifties (*Rev.* 6. 16.) shall fall and cry Hills and Mountains fall on us, and hide us from the Face of the Lamb and him that sits upon the Throne. 2. When many wise men and learned men shall fall (1 *Cor.* i. 27. not many wise men, *&c.* but God hath chosen *&c.*) 3. When many eminent and shining Professors shall fall as Stars from the Firmament, *Mat.* 7. 22. *Many will say unto me in that day, Lord, Lord have we not propheſied in thy Name, &c. Then will he profess unto them, I never knew you, depart from me.* Yea 4. And when many of thy Acquaintance, Kindred and Relations shall fall *Jer.* 3. 14. I will take them, one of a City and two of a Family, and will bring them to *Zion*, and *Mat.* 24. 41. two shall be lying in one Bed, the one shall be taken and the other not, two grinding at the Miln, *&c.* O sad the Son and not the Father, *&c.* And 6. It is to stand and behold, view and admire and wonder at that great object of our happiness, God, Father, Son and Spirit, *Isai* 33. 17. thine eyes shall see the King in his beauty, and behold the Land that is far off. 2. The Man Christ in the possession of the Glory which he had before the beginning of the World, sitting at the right hand (*Heb.* 8. 1.) of the Majesty on high, crowned with the Crown which his Father promised him; *Psa.* 110. sit thou at my right hand, *&c.* And

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3. All thy own Relations that are gone to Heaven before thee, thou shalt stand & view and behold them in amore comfortable way than ever ye beheld them on Earth free of all imperfection, sin or deformity of Body, but all shining as Stars in the Firmament of Heaven. Yea 7. Ye shall stand and sing the song of *Moses* and the Lamb, and sweetly sing Allelujah, Allelujah, Allelujah. *Rev.* 19. 3, 4, &c.

Use I. Believers, Doers, Workers, Fighters this is the up-making of all your labour of Love, your Toil and Losses and Disappointments, ye are payed now I hope an hundred for one; Therefore comfort your selves ye shall one day cast off your Dool-weed and your Prison Garments, and shall stand before the King in Garments of Praise, *Isa.* 52. 1. and Garments of Needle Work, *Psa.* 45. 14, O to stand, &c. 2. I cannot tell you your Misery that shall not be able to stand in Judgment before God, only this ye shall fall like a Milnstone in Hell; and if you go to the bottomless Pit with this about your Neck, it had been better for you, you had never been born. And 3. Whatever be in this Glory a large share of it falls to the Martyrs and Sufferers for truth, they shall stand highest, for there is a Question (*Rev.* 7. 13.) made on the sight of them, what are these that are arrayed in White Robes and that stand above the rest, these are they, &c. (4.) And lastly, Let this commend Religion unto you, and stedfastness in the Profession and practise thereof: for you see what it will bring you to, so that ere long that Song will be put in your Mouth, *Psa.* 26. 12, my foot standeth in an even place in the Congregations (or Assemblies of the Just) will I bless the Lord, ye who are now standing with Difficulty, and are doing all to stand, this will be your Song to God & to the Lamb for ever.

THE SECOND

Exhortation SERMON upon *Munday* morning,

AFTER THE

COMMUNION,

ON

Eph. 5. 15.

See then that ye walk circumspectly not as fools but as wise.

THIS Text is a Deduction from the former *v.* particularly the last part thereof; That since Christ did so clearly and powerfully call them out of a sleepy and dead estate, and secured Life and Light to them; It was their duty to walk suitably to so powerful a Call and so faithful a promise, See then, &c. In which Words we have 1. The nature of true Religion, it is a *walk* or a keeping constantly upon foot as the word περιπατεῖτε signifies. 2. The special Qualification of this walk it must be circumspectly ἀκριβῶς that is precisely, exactly conform to the Rule, 1. For Matter, 2. Manner, And 3. To the outmost hight and Perfection that the Rule requires: 3: The way to attain to this is by attending and diligently considering as the Word βλέπετε here rendred *See* doth import: And 4 The inference or Deduction of this from the former purpose of a clear and powerful Call of the Gospel, and

and a faithful promiſe of Light and Life, imported in the Word *then*. See then that ye walk circumſpectly: Yea 5: The motive to induce to this circumſpect walk, becauſe true Wiſdom doth conſiſt in walking thus, and to walk otherwiſe is extream folly, *not as fools but as wiſe*.

Doct: I. *That true Religion is a walk, it is not a ſitting ſtill or a looking about you but a walking*, Pſal. 26. 11. I ſhall offer you a few Conſiderations upon this Doctrine both for the Explication and Application of it. As

Conſid. I. In the general how the Scripture expreſſes this *walk*. As 1. By a walking *before* God, *Pſal.* 116. 9. *I will walk before the Lord in the Land of the living*; That is as in Gods ſight, under his eye, looking for his Approbation, and as I muſt be accountable to him. 2. Its expreſſed by walking *after* the Lord, *Deut.* 13. 4. ye ſhall walk after the Lord your God and fear him and keep his Commandments and obey his voice, and you ſhall ſerve him and cleave unto him. After the Lord that is after his will, after his Pattern, &c. 3. It is held forth by walking with God, as is ſaid of *Enoch*, *Gen.* 5. 24. *And Enoch walked with God*, and he was not, for God took him; That is at peace with him, for two cannot walk together except they be agreed, *Amos* 3: 3. in Fellowſhip and Communion with him. *&c.* 4: It is expreſſed by walking in the Lord, *Col.* 2. 6. As ye have therefore received Chriſt Jeſus the Lord ſo walk ye in him that is in his Name, in his Strength, and as having an intereſt in him.

Conſid: 2. what this religious *walk* does import. (1.) It imports *a motion or riſing from ſome place*, (that I may in ſome things keep the Metaphor) State or Condition, *Cant.* 2. 10. Riſe up my Love my fair one and come away, &c. and *Cant.* 4: 8. Come with me from Lebanon my Spouſe, with me from Lebanon; Look from the top of Amana, from the top of Shenir and Hermon, &c. So it is a riſing from ſome place or Condition, where formerly they have reſted and dwelt. (2.) There is a *way* or path for this walk, this is called *Jer.* 6.16. Thus ſaith the Lord, ſtand ye in the ways and ſee and ask for the old Paths, where is the good way and walk therein, and ye ſhall find reſt for your Souls, and *Pſa.* 23.--- 3: he leadeth me in the paths of Righteouſneſs for his Name ſake. (3:) There is imported in it that there muſt be *Strength* for this walk, even for every ſtep of it, *Pſa:* 71: 16: ---I will go in the ſtrength of the Lord God, and *Pſal.* 84. 7.

They go from ſtrength to ſtrength every one of them in Zion appeareth before God. (4) There is a *progreſs* in this walk, there muſt neither be going back nor ſtanding ſtill, but a preſſing ſtill foreward *Phil.* 3. 14. I preſs toward the mark for the prize of the high calling of God in Chriſt Jeſus, forgetting (as *v.* 13.) thoſe things that are behind and reaching forth unto thoſe things that are before, ye muſt not ſtand or halt betwixt two Opinions, ye muſt not ſit down as if ye had already *attained v.* 12. much leſs muſt ye go back or retreat, *Heb.* 10. 39. but ye muſt be moving foreward. (5.) There is Proviſion and Expenſes allowed for this Walk, *Iſa.* 33. 15, 16. He that walketh righteouſly——he ſhall dwell on high, his place of defence ſhall be the Munition of Rocks, Bread ſhall be given him, his Water ſhall be ſure: So that I may ſay to all of you as Chriſt ſaid to his Diſciples *Luke* 22. 35. When I ſent you without Purſe and Scrip and Shoes laked ye any thing? and they ſaid nothing; God hath ſufficiently provided for this Walk and Journey both Cloaths *Rev* 3: 20: Expenſes, 1 *Cor*: 9: 7: and *Food*, *Pſa*: 37: 3: verily thou ſhalt be fed, &c: *Pſa.* 84: 11. *no good thing will be withhold.* (6) There are ſome *accidents* and *E*mergents that fall out to people, in this Chriſtian Walk, as befalls ordinarly in long Journeys, ſometimes Evil, *Deut.* 31.--17. and 20. 22. I will forſake them, and many evils and troubles ſhall befal them.-- and ſometimes good, *Pſa.* 23. laſt *v.* Goodneſs and Mercy ſhall follow me all the days of my Life. Theſe Walkers and Travellers meet ſometimes with foull weather and rough way, the Storm in their Face, and Robbers, *&c*: And at other times they have fair Weather, and a plain Way, and free of Thieves and Robbers; Sometimes they are lifted up and on the top of a Mountain, *Jer.* 18: 15. and their feet upon a Rock, that they ſee the new Jeruſalem where they would be; and ſometimes they are caſt down again, *Pſa*: 102. 10. in the Valley and loſes ſight of the Land. (7.) In this Chriſtian walk there is a *Guide* neceſſary and provided, even all the perſons of the Trinity have taken this imployment upon them, to guide thee in thy walk, God hath done it, *Pſa.* 48. 14. For this God is our God for ever and ever he will be our Guide even unto death, Chriſt Jeſus takes it upon him, *Luke* 1. 79. to give light to them that ſit in Darkneſs and in the ſhaddow of Death, to guide our feet into the way of Peace, And the Holy Spirit takes it on him, *John* 16. 13. Howbeit when he, the *S*pirit of Truth is come, he will guide you in all Truth. And ye have all this ſweetly expreſſed in *Iſa.* 49.--10. For

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he that hath mercy on them ſhall lead them, even by the ſprings of Water ſhall he guide them. (8.) There is no ſmall *hazard* and danger of declining and turning aſide out of this Path wherein ye walk, *Cant.* 1. 8. *Tell me*, &c. *for why ſhould I be as one that turneth aſide by the Flocks of thy Companions*; There are many Diverſions, many bad ſolicitations and many unhappy byaſſes in our own Hearts, to turn us aſide out of this right path wherein we walk. (9:) There is a ſweet and heartſome Company in this Walk, a Cloud, a Troup, a General Aſſembly of Firſt-born, *&c. Heb:* 12: 23. *Pſa.* 45. (10.) There is a *laſt ſtep* in this walk whereunto we would take heed. And this laſt ſtep is Death, *Pſa.* 23: 4: yea though I walk through the Valley of the ſhaddow of Death, I will fear no evil, &c. This is a dark and dangerous ſtep (as a man going through a Water on narrow ſteps) and a ſtep wherein if ye ſtep wrong, ye can never recover again; I may at leaſt allude to that Word in *Eccl.* 11. -- 3. And if the Tree fall towards the South or toward the North, in the place where the Tree falleth there it ſhall be, and it is an untroden ſtep ye were never in it before. And (11.) There is a bleſſed end and cloſe of this Walk, which is both a reſt and another Walk; It is a reſt from your former Walk, *Heb.* 4. 9. *There remaineth therefore a reſt for the people of God*, the word Reſt ſignifies the *keeping of a Sabbath* σαββατισμος; after your Walk in the ſhort Week of your Life, ye ſhall have an eternal Sabbath of Reſt in Heaven. And it is alſo a new Walk, for after the laſt ſtep Death, ye take up a new Walk with Chriſt, *Rev.* 3 --4. and they ſhall walk with me in White for they are worthy, *Zech:* 3. 7. And a new Walk *after* Chriſt, *Rev:* 14: 4: They follow the Lamb wherever he goes. So much for what is imported in this religious Walk.

Conſid. 3. Some things (of Practical Conſideration) concerning this Chriſtian Walk, As (1.) It muſt be a walking with all the Heart before God, 1 *Kings* 8: 23.--There is no God like thee -- who keepeſt Covenant with thy Servants that walk before thee with all their Heart: the renewed Heart is all the Heart, the ſincerity of the Heart is all the Heart, the honeſt aims and deſigns of the Heart is all the Heart. (2.) This Walk muſt be according to the Rule, *Pſal.* 86: 11: Teach me thy way, O Lord, *I* will walk in thy truth, and *Phil:* 3. 16. -- As many as walk according to this Rule, *&c. Gal:* 6. 16. and not according to the courſe of this World, *Eph.* 2. 2. And it muſt be according to the example and ſteps of Chriſt Jeſus 1 *John* 2. 6. and of Gods Worthies and Footſteps of the Flock of Chriſt, 1 *Kings* 9. 4.

And

And if thou wilt walk before me as *David* thy Father walked, *&c.* And *Cant:* 1. 8. --- Go thy way forth by the footsteps of the Flock and feed thy Kids beside the Shepherds tents. And *Prov:* 2. 20, That thou mayest walk in the way of good Men, and keep the paths of the Righteous. And not after the example and footsteps of the wicked, *Prov:* 1. 15. My son walk not thou in the way with them, refrain thy foot from their path, walking as most do undoes many. (3.) This Walk is sometimes in light and sometimes in darkness. It is sometimes in light, as in *John* 12. --- 35. and *Psalm* 89. 15. Blessed is the People that know the joyful Sound, they shall walk O LORD in the Light of thy Countenance. And it is sometimes a walking in darkness, *Isa:* 50. 10. Who is among you that walketh in darkness and hath no light. And *Isa:* 59. 9. We wait for light but behold obscurity, for brightness but we walk in darkness. And it is sometimes a walking in Peace and comfort, and without fear, *Isa:* 35. 9. No lyon shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the Redeemed shall walk there; To wit, Peaceably. And at other times in trouble, *Psal.* 138. 7. --- Though I walk in the midst of trouble thou wilt revive me. (4.) This Christian Walk is a walking by Faith and not by sight, 2 *Cor:* 5. 7. We walk by Faith and not by sight, O it is a Walk leaning upon the Beloved all the way, as *Cant:* 8. 5. Who is this that cometh up from the Wilderness leaning upon her Beloved, O how sweet is a Life and Walk of Faith, *Gal:* 2. --- 20. The Life which I live in the Flesh, is by Faith on the Son of GOD. A Life of Faith will take you up to Heaven, and fetch Heaven down to you, even while ye are in the Earth: For it is, as *Heb:* 11. 1. The evidence of things not seen, *&c.* (5) It is a walking in the Spirit, *Gal:* 5. 25. If we live in the Spirit, let us also walk in the Spirit. That is, not to walk after the imaginations, motions or impulses of your own Heart, but after the Dictats and Motions of the Spirit of GOD, in the strength of the Spirit, in a Spiritual Frame, and with Spiritual Worship and Spirituality even in your common actions. (6.) It is a walking in Love, *Eph:* 5. 2. --- And walk in love as Christ also hath loved us. That is, That all our Actions both towards GOD or our Neighbour, or for our own Good, ought to flow from a principle of Love to GOD, mixed with a love to our neighbours, and love to our own Souls, with a connexion with the Glory of God and Subordination to it. (7.) It is a Walk in Humility, *Mic.* 6. 8, He hath shewed thee O Man what is good, and what doth the LORD require of thee

thee but to do Juſtly, to love Mercy, and to walk humbly with thy GOD? That is, Without conceit of merit or righteouſneſs of our own, but to debaſe our own ſelves in all our duties, in all Humility to receive Commands or Service from him, to depend humbly upon him for ſtrength to perform; And when we are moſt helped to be moſt humbled in the ſenſe of wants and weakneſs. (8.) This Religious Walk is an honeſt Walk, *Rom*: 13. 13. Let us walk honeſtly as in the day, not in ryoting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying. That is, walk with Honeſty and Uprightneſs both in your dealing with God and with Man, Keeping a good Conſcience (*Acts* 24. 16.) void of offence towards GOD and towards Man. And (9.) Know that the beſt way to attain to this Religious Walk, is to make a Covenant with GOD for that very end, 2 *Kings* 23. 3. And the King ſtood by a Pillar, and made a Covenant before the LORD, to walk after the LORD and to keep his Commandments with all their heart, *&c.* And in *Nehem*: 10. 29. They entered into a Curſe and into an Oath to walk in GOD's Law. For by your entring into this Perſonal Covenant, ye have GOD engaged to cauſe you walk in his Statutes.

Conſid: 4. Some things concerning the way of the wicked which they walk in, oppoſite to this Walk of the Godly, which is called, *Pſal*: 1. 1. the way of Sinners As (1.) View the way & walk of the wicked it ſelf, And ye will find, 1. That they are ſaid to walk after other gods, *Jer*: 7. 9. Will ye ſteal, murder, *&c.* and burn incenſe unto *Baal*, and walk after other gods whom ye know not, 2. They walk in the imagination of their own heart, *Jer*: 13. 10. This evil people which refuſe to hear my words, which walk in the imagination of their heart. 3. They walk in and after the fleſh, *Rom*: 8. 1. That walk not after the fleſh: (To wit, as the wicked do, who walk after the fleſh, and not after the Spirit) 4. They are ſaid to walk in pride, *Dan*: 4.---37. Thoſe that walk in pride he is able to abaſe. The wicked through the pride of his countenance will not ſeek after GOD, GOD is not in all his thoughts. 5. They are ſaid to walk diſorderly, 2 *Theſſ*: 3. 11. For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſie bodies. And 6. They are ſaid to walk frowardly, *Prov*: 2. 15. Whoſe ways are crooked and they froward in their paths. And *Iſa*: 57. 17. And he went on frowardly in the way of his own heart; And *Prov*: 6. 12. --- A wicked man walketh with a froward mouth. (2.) Conſider the attendants of the wicked

wicked mans walk. As 1. The advancing of vile men to high Places of Truſt and Dignitie, and thruſting out of good Men, this is an attendant of the walk of wicked men, *Pſalm* 12. 8. The wicked walk on every ſide when the vileſt men are exalted. 2. Much ſorrow and vexation attends the walk of the wicked, *Pſalm* 32. 10. Many ſorrows ſhall be to the wicked. *Pſalm* 16. 4. Their ſorrows ſhall be multiplyed that haſten to another god. 3. Much ſelf-confidence attends this profane walk of the wicked, as in *Deut*: 29. 19. —— He bleſſeth himſelf in his heart, ſaying, I ſhall have peace though I walk in the imagination of my heart to add drunkenneſs to thirſt. And 4. This is a ſad attendant of the vile walk of the wicked that many others follow their pernicious ways. *Jeroboam* made all *Iſrael* to ſin, 2 *Kings* 17. 22. For the Children of *Iſrael* walked in all the ſins of *Jeroboam* which he did, they departed not from them. Yea 5. If they have any profeſſion of Religion, their wicked walk makes the way of Religion to be evil ſpoken of, 2 *Pet*: 3. 2. And many ſhall follow their pernicious ways, by reaſon of whom the way of Truth ſhall be evil ſpoken of. And (3.) Conſider but the end of this corrupt walk of the wicked, and what will be the iſſue of it, I may ſay that word to you, *Jer*: 5. 31. What will ye do in the end thereof? For 1. It will be a *bitter* end, I may allude at leaſt to that 2 *Samuel* 2. 26. -- Knoweſt thou not that it will be bitterneſs in the latter end. *Prov*; 5. 4. But her end is bitter as wormwood, ſharp as a two edged ſword. And *Amos* 8. 10. -- And the end thereof as a bitter day. 2. It is a terrible and fearful end, *Heb*: 10. 27. There remaineth no more ſacrifice for ſin, but a certain fearful looking for of Judgement and fiery Indignation, which ſhall devour the adverſaries. 3. It is a deſtroying end, *Phil*: 3. 18. For many walk of whom I have told you often, --- whoſe end is deſtruction. And 2 *Theſſ*: 1. 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the Glory of his Power. 4. It is an end with the reſt of the wicked walkers (for it will be no eaſe or comfort for them to have company in hell, but a heightning of their torment) *Pſalm* 37. 38. But the tranſgreſſours ſhall be deſtroyed together, the end of the wicked ſhall be cut off. They ſhall be bound together as ſheaves & caſt in the fire of the Lord's Wrath and threſhen with his indignation. 5. It will be an end of their own procuring, which they have wrought to themſelves, *Hoſea* 13. 9. O *Iſrael*, thou haſt deſtroyed thy ſelf. And terrible is that word, *Iſaiah* 50. 11. Behold all ye that kindle a fire, that compaſs your ſelves about

with

with ſparks, walk in the light of your fire, and in the ſparks that ye have kindled; this ſhall ye have of mine hand, ye ſhall lie down in ſorrow. O dreadful! Man, thou haſt damned thy ſelf. And 6. It ſhall be an endleſs end, they ſhall end and never end to all eternity, *Jude v.* 7. Suffering the vengeance of eternal fire: O terrible! burning and never burnt, ending and never ended. In a word, O ye that *walk* contrary to GOD, he will walk contrary unto you, *Levit.* 26. 23. And if ye will not be reformed by theſe things, but will walk contrary unto me, then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

All the uſe I ſhall make of this is to ſhew you from this that Religion 1. Is not a talking or bare profeſſion. Nor 2. Is it a halting or ſtanding ſtill. Nor 3. Much leſs is it a going back from a Profeſſion or Practice in Religion: But it is a walking and going forward till we come to the end of the Journey.

Doctrine 2. That this Chriſtian Walk muſt be Circumſpect, or thus: It well becomes thoſe to whom Chriſt hath given Spiritual Life and Light to walk Circumſpectly.

In the proſecution of this Doctrine, I deſire theſe following Conſiderations may have place in your Hearts. As

Conſider I. What it is to walk Circumſpectly, or what this Circumſpect Walk doth import. I will diſcover this Circumſpect Walk, to you 1. In its Nature. 2. In the evidences and Inſtances of it. And 3. In the Extent of it. And if in theſe things I be ſomething more Prolix than ordinary, ye muſt impute it to the neceſſity. uſefulneſs, and excellency of the Subject. To begin with the [1.] The Nature of this circumſpect Walk, herein I ſhall limit my ſelf to what may be imported in the *Greek* word ακριβως here in the Text rendred *Circumſpectly*, which importeth (1.) That our Walk be *preciſely* or exactly conform to the Rule, *Gal.* 6. 16. As many as walk according to this Rule, Peace be on them, and Mercy, and on the *Iſrael* of GOD. And that 1. As to the *Matter* of the Commandment, that the thing we do be upon the matter Good, and ſuch as is according to the Law, *Phil.* 3. 16. -- Let us walk by the ſame Rule, let us mind the ſame Thing. 2. As to the manner 1. That what we do be done *ſincerely*, *Joshua* 24. 14. Now therefore fear the LORD and ſerve him in ſincerity and truth. And 2 *Cor.* 1. 12. For our rejoicing is the teſtimony of our Conſcience, that in ſimplicitie and godly ſincerity --- we have had our Converſation in the World. 2. That what we do be done *cheerfully*

and heartsomly, *Rom*: 12. 8. He that sheweth Mercy with Cheerfulness; for the LORD as he loveth a cheerful Giver, (2 *Cor*: 9. 7.) so he loveth a cheerful Doer. And 3. What we do must be done *willingly* and not by constraint, 1 *Pet*. 5. 2. Not by constraint but willingly, not for filthy lucre but of a ready mind. And 3. As to the *End*, That your Walk be directed to these great Ends, 1. The Glory of GOD, 1 *Pet*. 4. 11. — That GOD in all things may be glorified through Jesus Christ. 2. The exalting of a Redeemer, 2 *Thess*: 1. 12. That the Name of our LORD Jesus Christ may be glorified in you and ye in him. And 3. The Salvation of your own Souls, 1 *Pet*. 1. 9. Receiving the End of your Faith the Salvation of your Souls. (2.) The word ακριβως imports that our Walk come up to the outmost height and *Perfection* that the Law requires, which tho our corrupt estate will not allow of, yet ought it to be our desire, study, and endeavour to be Perfect, *Matth*. 5. *last verse*, Be ye therefore perfect even as your Father which is in Heaven is perfect. Which says 1. That ye are not to content your selves with small or ordinary measures of Holiness, but to strive to be at the higheſt pitch and attainments, even that in *Ephes*. 4. 13. Till we all come --- to a perfect Man, unto the measure of the stature of the fulness of Christ. 2. That we aim at the great Patern of Holiness, GOD himself, and write after that Copy, tho sometimes our write be ill and blotted as Children learning to write, 1 *Pet*. 1. 15, 16. But as he which hath called you is Holy, so be ye holy in all manner of Conversation; Because it is written be ye Holy for I am Holy And 3. That ye have your Eye upon the compleat Holiness that will be in Heaven, when ye shall be (as *Col*: 1. 22.) presented Holy and Unblameable and unreproveable in his sight. And (3.) The word ακριβως imports a great *Cautiousness*, as the *Latin* word signifies *to look about you*, *Josh*: 22. 5. Take diligent head to do the Commandment and the Law. And this Cautiousness is in reference 1. To your *Thoughts*, *Deut*: 15. 9. Beware that there be not a thought in thy wicked heart. 2. In reference to thy *Words*, *Psalm* 34. 13. and *Psalm* 39. 1. I said, *&c*. For of every idle word (*Matth*: 12. 36.) ye must give an account. And then 3. In reference to your *Actions*, *Gen*: 39. 9. How can I do this great wickedness and sin against GOD. Take head to your way. But [2.] I will discover this Circumspect Walk to you in some particular Instances of it.

The first Instance and Evidence of it shall be in reference to *Sin*, Psalm 4. 4. *Stand in awe and sin not*: For (1.) Thou must not only abstain

ſtain from groſs and broad ſins that deſtroy the Body, Name and Eſtate, that waſte the Conſcience, that ſcandalize and offend the Generation of the Righteous, and at laſt damn the Soul, ſuch as are reckoned up in *Gal:* 5. 19. But 1. From Heart-ills, *James* 4. 8. Cleanſe your hands ye Sinners, purify your hearts ye double minded. 2. From the abuſe of Lawful things, 1 *Cor:* 7. 30, 31. And they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they poſſeſſed not, and they that uſe this World as not abuſing it, for the faſhion of this World paſſeth away. Yea 3. From the very appearance, occaſions and means that would draw thee to evil, 1 *Theſſ.* 5. 22. Abſtain from all appearance of evil. And *Jude* 23 *verſe*, Hating even the garment ſpotted with the fleſh. So that if a thing have but the collour and hew of ſin, ye are to abſtain from it. A bare Breaſt, a gaudy Dreſs, a mincing Walk, a fooliſh Top-knot, or that ye call a Cock-up, wanting nothing but Bells to make you appear like a fool, marring natural Comlineſs, and ſpeaking the vanity and lightneſs of the mind, which the Tongue is aſhamed to utter, is certainly the appearance of evil, and hath been long ſince condemned by the Prophet, *Iſaiah* 3. 16, *&c.* The haunting of the places and company of Drunkards, is alſo an appearance of that evil which ye would ſhun, and laſcivious Speeches and Geſtures, and haunting the doors of the ſtrange Woman, are certainly the appearance of Uncleanneſs. So that theſe three Queſtions of *Bernard* are needful for every Chriſtian that would walk Circumſpectly, to be propoſed to himſelf, *An licent?* *An decent?* *An expedit?* Is it Lawful? Is it Decent? Is it Expedient? (2.) Thou muſt not only abſtain from acting of ſin, but there muſt be a ſerious Endeavour to *mortifie ſin*, as in *Rom:* 8. 13. ---But if ye through the Spirit do mortifie the deeds of the body ye ſhall live. Corruption tho it be abſtained from, if it be not mortified, will break out when a temptation or opportunity offereth. A Wound may be skinned and cicatrized when it is not cured, but will break out again and hazard a Gangrene. If a Phyſician remove not the inward cauſe of a diſeaſe, but drive it in to the Vitals, it may prove dangerous and deadly, or break forth again and prove worſe than before. If ſin keep Life and Strength within, outward abſtinence from it ſignifies not much. *Mortifie therefore your members* (Col. 3. 5.) *which are upon the Earth.* (3.) Ye muſt reſiſt ſin in the beginning and *firſt riſings* of it, when it firſt ſets up its head, for if ye let ſin alone when it is conceived,

Jam. 1. 15. it will bring forth death, and therefore cruſh the Cockatrice when it is in the *Egg*, and do not dally with Sin as the butterflee doth with the Candle, leaſt thou be burnt before thou be aware, but withſtand the firſt beginnings of Sin according to that Latine Verſe, *Principiis obſta ſero medicina paratur.* (4.) Ye muſt not only abſtain from Heart ills, mortifie ſin and reſiſt the firſt motions of it, but ye muſt endeavour to grow in the contrary Grace and Duty, *Mat:* 12. 24. we read of a Houſe out of which Sin and Devils went, but the miſery of all was Chriſts Grace and Duty did not fill up the Room; And what came of it? The Unclean Spirit went out, but the holy Spirit came not in, and therefore the evil Spirit returned with ſeven *Spirits* worſe than himſelf, and the letter end of that man was worſe than his beginning. It is not enough that thou be a negative Chriſtian as the Phariſee was, *Luke* 18: 13: But thou muſt be a *poſitive* Chriſtian in doing of good, *Micah* 6: 8. Not only thou muſt not perſecute Chriſt, but thou muſt receive him, not only ye muſt not ſwear and take his Name in vain, but ye muſt bleſs and praiſe his Name. (5.) Ye muſt not only be affected with your own ſins, but with the ſins of others, and not be Partakers in them, *Pſa.* 119: 21, 22. do not I hate them O Lord that hate thee, and am I not grieved with them that riſe up againſt thee, and *Pſa.* 119. 136. Rivers of Waters run down mine eyes becauſe they keep not thy Law. He that cares not (as *Gallio*) what diſhonour God get in the World, if it be not done by himſelf, is not of a circumſpect Walk, elſe he would be zealous againſt the ſins of others as well as his own, leſt he be ſome way Partaker of other mens ſins, by not mourning for them, by not hateing them, by not labouring to prevent them, *&c.* And (6:) If ye would be circumſpect in your walk in reference to ſin, ye muſt not *ly* or *live* in ſin againſt your Conſcience, when ye are overtaken by it, but muſt with all haſte recover from it by ſerious Repentance, a freſh recourſe to the Blood of Chriſt, and a faithful engadging againſt it that ye do not relapſe again. 1. I ſay ye muſt with ſpeed recover out of ſin by true Repentance and Mourning for it, *Luke* 13. 3. except ye repent, ye ſhall all likewiſe periſh. 2. Alſo ye muſt renew your Application of Chriſt and his Blood which cleanſeth from all ſin, 1 *John* 1: 7. And ye muſt 3: Guard againſt relapſing, *John* 5. 14: Sin no more leſt a worſe thing come unto thee. Yea (7:) This circumſpect Walk in reference to ſin carries in it a ſpecial care to abſtain eſpecially from three ſort of ſins that people moſt

moſt ordinarly are taken in. 1. Beloved or *Predominant* ſins called our *own* Iniquity, *Pſal:* 18. 23. I was alſo upright before him and keeped my ſelf from my Iniquity; that ſin wherein thou takeſt greateſt delight, which thy Thoughts Morning and Evening run moſt upon, which thou haſt leaſt power to reſiſt, which thy Conſcience checks thee moſt for, and that ſin which hangeth ſo faſt on you, and ſo eaſily beſets you, labour to keep your ſelf from that. 2. *Secret* ſins *Pſal.* 119: 12. who can underſtand his Errors? cleanſe thou me from ſecret faults, for *Eccl.* 12. 14: God will bring every work unto Judgment with every ſecret thing whether it be good or whether it be evil, God will ſet thy ſecret ſins in the light of his Countenance, and diſcover them to Angels, Men and Devils. And 3. *Little* ſins (if any ſin can be called ſo in a comparative ſenſe) are to be guarded againſt, even the leaſt, for even for theſe (*Matth.* 12. 36.) God will bring a man to Judgment, for by the leaſt ſin the Law of God is tranſgreſſed, his Juſtice violated and his Wrath provocked, all which are great: And little ſins makes way for greater both of themſelves and by the juſt Judgment of God, puniſhing ſmaller ſins with greater ſins. Yea the leaſt Sin cannot be pardoned without the precious Blood of Chriſt; That Expreſſion is obſervable to this purpoſe in *Rom:* 4. 25. who was delivered for our Offences, the Word rendred *Offences* παραπτωματα ſignifies *ſlips* or *trips*, implying that our ſmalleſt ſins could not be expiated without the Blood and Death of Jeſus Chriſt. Let us not then count lightly of that for which Chriſt payed ſo dear a price.

A 2*d.* Inſtance of this circumſpect walk is in reference to your *Worſhip* and the Ordinances thereof, *Mat.* 4. 10. Thou ſhalt worſhip the Lord thy God and him only ſhalt thou ſerve. As (1.) Ye muſt make Conſcience both of *publick* and *private* Worſhip, ye muſt attend dilligently upon the ſolemn Aſſemblies, *Heb.* 10. 25. *not forſaking the aſſembling of your ſelves together as the manner of ſome is*, reckoning his Tabernacles lovely, *Pſa.* 84. 1. As alſo ye muſt be careful to worſhip God in private in thy Houſe, *Pſa.* 101.- 2. I *will walk within my Houſe with a perfect* Heart, yea and to worſhip in ſecret in thy Chamber, *Mat.* 6. 6. *But thou when thou prayeſt, enter unto thy Cloſet, & when thou haſt ſhut thy Door pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly.* Ye muſt ſeek the Beloved as the Spouſe did *Cant:* 3. 1, 2, 3. In publick at the Watchmen, in private in your Houſe, and in ſecret upon your Bed and in your

your Chamber. (1.) Ye must design the *enjoyment* of and fellowship with God in Worship more than your own Comfort, Light, Life and Peace; Still in all your Worship enquiring where is the Lord, *Psa.* 42. 1, 2. As the Hart panteth after the Water Brooks, so panteth my Soul after thee O God, my Soul thirsteth for God, for the living God &c. And the great reason why we carry not these Blessings of Life, Peace, Light and Comfort, is, because we seek them more than the Enjoyment of him. And (3.) When ye are most successful in Duty, and most born up and comforted in worshipping God, Then ye must be most *humble* and denyed and most ready to mourn over the defects of your Duty, *Job* 42. 5, 6: 'I have heard of thee by the hearing of the Ear, but now mine Eyes seeth thee, wherefore I abhore 'my self and repent in Dust and Ashes, and *Isa.* 6. 5. 'Then said I, 'wo is me I am undone, because I am a Man of unclean Lips, &c. 'for mine eyes have seen the King the Lord of Hosts. For the better access ye have to God in your worship, as ye are to be the more upon your guard against a Temptation and onset from Satan, who will readily assault you on your high places, and bring you under a Cloud after your refreshing rains; So ought ye to be the more humble & denyed and sensible of your sin in Worship, even as much attending your most enlarged Duties as may damn you for ever.

A Third instance discovering this circumspect Walk is in reference to your Callings and Employments in the World, This is imported in that 1 *Pet.* 1. 15. -- *So be ye holy in all manner of Conversation.* You must not work, buy or sell, trade or traffick as the men of the World do: But ye must walk circumspectly even in your Callings and Employments in the World, few knows what it is to walk circumspectly in their ordinary Callings: which is (1.) To betake thy self to some lawful Calling that thou may not eat the Bread of Idleness, The Apostle saith, 2 *Thess.* 3. 11. *there are some that walk disorderly among you, working not at all.* And its marked of *Onesimus Philem* 16. *v.* that when he was converted he took himself to be a Servant to *Philemon*; An idle Professor is a scandal to Religion, a stumbling to others and a ruine to himself. (2.) To *depend* upon God for the Blessing and success of your Calling and Employment more than upon your own wit and Industry, and in submitting and taking patiently the want of Success in your Calling without anxiety or carking care, as *Matth.* 6. 31. the word μεριμνᾶν signifies distrustful care. As *Jacob* Gen. 28. 20. *And Jacob vowed a vow saying if God will*

will be with me and will keep me in this way that I go, and will give me bread to eat and Rayment to put on, &c. then shall the Lord be my God, and *Gen.* 32.-- 10. *with my staff I passed over this Jordan, and now I am become two Bands.* And (3.) Not to suffer your Callings either to *Rob* God of the time due to him for his service, or to *blunt* the edge of your Spirit and indispose you for serving him. Be careful then so to manage your worldly Callings as ye steal not from God that time which should be devouted to him and his service, *Mal.* 3. 8. *will a man rob God, yet ye say wherein have we robbed thee in Tithes and in Offerings?* But when the Devil, or Sin, or the World come to tempt you and divert you from Duty, you ought to answer this time is not mine it is Gods, and set a part for him; you may find good by sometimes borrowing time from your Employments to seek and serve God, but seldom in borrowing time from the service of God to your Employments, and rarely do ye pay or make it up again. Likeways let not your Callings in the World waste and consume your Disposition for Duty, *Cant.* 1. 6. But my own Vineyard have I not kept; But do and say as a godly man I read off, who in the midst of Company or Employment went off with this excuse, *I have a friend to speak with* (meaning God) *and ye must excuse me a little.* Be not then so eager upon thy outward Calling, as to neglect thy general Calling as a Christian *viz.* to make sure Christ and Salvation to thy self, which will remain with you when all other things will take wing and flee away; For when thou comes to die, and pale Death delivers its message to thee in terrible words; *set thy House in order, for thou shalt die and not live,* thou must be gone. O then the time spent in Hearing, Praying, Reading and meditating, will yeild more comfort than all the time spent in thy worldly Employments. (4.) Let there be Equity and faithful and plain dealing in thy Calling. 1 *Thes.* 4. 6. *Let no man go beyond and defraud his Brother in any matter, because the Lord is the avenger of all such*: But in all your Callings observe that common law of Equity, *Mat.* 7. 12. *Therefore all things whatsoever ye would that men should do to you do ye even so to them, for this is the Law and the Prophets.* Yea (5.) Labour to be heavenly minded in the midst of thy earthly Employments, follow thy Business with spiritual Affections, often lifting up thy Heart unto God in some Heavenly Ejaculations, as *David* 1 *Sam.* 17. 14. *Nehemiah* when he was serving before the King, *Nehem.* 2. 4, and old *Jacob* when he was making his Testament, *Gen.* 49. 18. As also mix thy outward Employments with me-

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ditation often thinking on the vanity of the World and the unprofitableneſs of it to a Mans Soul, and the Inſufficiency of it to repair the loſs of the Soul: as a godly man once ſaid, that when he was gaining in the world by his Calling, that alwiſe ſounded in his Ear, *Mat.* 16. 26. *what is a man profited if he ſhall gain the whole World, and loſe his own ſoul?* And often meditate on the day of Judgment, after which there ſhall be no trading or working, as another godly Man ſaid, that whe ever he was going, or whatever he was doing, he thought he ſtill heard that voice in his Ear, *ariſe ye dead and come to Judgment.*

A 4*th* Inſtance of a circumſpect walk is in your *Recreations*, I will ſpeak to this becauſe it is not ordinarly ſpoken to, and becauſe we are generally apt to ſin in our Recreations. And therefore (1.) See that your Sports and Recreations be *lawful* and not ſinful, *Ezek.* 33. 19. but if the wicked turn from his wickedneſs and do that which is lawful and right he ſhal live thereby. And Recreations are judged ſinful and unlawful, 1. When neither the wit of the Mind nor exerciſe of the Body is uſed, as in moſt Plays of Dice and Cards, for in them there is no exerciſe either of Body or Mind for the better fitting us for the Duties of our Calling and for ſerving God which is the main end of Recreations. But a taking of the Name of God in vain by appealing to his Providence in an unneceſſary trivial Matter and expectation of an uncertain Event, wherein that which is blaſphemouſly called Fortune, Luck or Chance is idolized. 2. Such Recreations as bring danger to men, as fighting with Beaſts, leaping and dancing on Ropes fighting with ſharp weapons and ſuch like. 3. Such as declare Gods, Judgments and Puniſhment on the Creatures, ſuch as Bare-beating, Cock fighting, *&c.* the enmity that is in one Creature againſt another being a puniſhment on them for Mans ſin, and therefore ought not to be matter of ſport or rejoicing to us, but rather of ſorrow and Humiliation. And 4. Such ſports and Recreations as are incentives to and occaſions of Sin, ſuch as Stage Plays, prophane and laſcivious Comedies and Tragedies, whoſe Compoſers and Actors were by the ancient Fathers called Factors of the Devil, the Places where they were acted, the Devils Temples and Schools, and the Spectators of them, worſhipers of the Devil and was condemned by General Councils, and the Actors and conſtant Spectators appointed to be excommunicat (2.) Even your lawful Recreations muſt not be abuſed, but uſed lawfully, 1 *Cor.* 7. 31. And they that uſe this world as not abuſing it. Now lawful Recreations are abuſed, when 1. Too much time is ſpen

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in them to the prejudice of your Health, Callings and Duties of Gods worſhip, O how comfortleſs will it be to thee when dying, and little more time before your hand to reflect upon ſo much of thy time ſpent in playing, and ſo little of it in Praying. 2. When Play and Recreations, tho in themſelves lawful, are made a Trade or Merchandiſe of, meerly to get Money, for both the loſer and winner in this caſe (eſpecially if the prize be conſiderable) may be termed Thieves, over whom the Curſe of God hangeth; The winner is a Thief as he cometh by his Neighbours goods by unlawful means; The loſer is no leſs ſuch, as he purloyneth from his Wife, Children and Family and the poor. And 3. When lawful Recreations are uſed at unſeaſonable times, as on Sabbath days and Humiliation days, whereon the Lord forbiddeth us to find our own pleaſure, *Iſa.* 58. 13. *If thou turn thy foot from the Sabbath, from doing thy pleaſure on my holy day.* And 4. When they are ſo uſed as to raiſe mens ſinful Paſſions of Anger, Rage and Fury, which tend to quarrelling, Swearing, Lying, &c. And he that cannot moderate his Paſſion, nor govern his Tongue in Play is not fit for it. And (3.) The ſweeteſt and moſt pleaſant Recreation is to converſe with God and with the Promiſes, *Cant.* 2. 3. *I ſat down under his ſhaddow with great delight, and his fruit was ſweet to my taſte.* O how refreſhing and reviving hath it been both to Body and Mind, to delight your ſelves in God, *Cant.* 1. 4. We will rejoice and be glad in thee. For in fellowſhip with Chriſt there are three moſt recreating things, 1. Mirth and Muſick without any Lightneſs, *Cant.* 2. 12. *The time of the ſinging of Birds is come, and the voice of the Turtle is heard in our Land,* and Pſal. 87. 7. *There be that play and ſing,* &c. 2. Pleaſant Gardens and Walks. *Cant.* 4: 12. *A garden incloſed is my Siſter my Spouſe,* and *v.* 16. awake, &c. And 3. Good and pleaſant Company, the Father and the Spirit, the Saints on Earth, *Pſal.* 45. 13. Her fellow Virgins following her.

A *5th* Inſtance of a circumſpect Walk, is in reference to your *Relations*: And becauſe it would take long time to ſpeak to the Circumſpection to be uſed by every Relation of Maſter, Servant, Husband, Wife, &c. I ſhall only in reference to all Relations recommend theſe things to you, As (1.) Be circumſpect in the choiſe and wale of your Relations, ſuch to wit as are eligible, for ſome Relations are natural and not eligible, the Child cannot chuſe his Father nor the Father his Child; But where you have a liberty to chooſe, ye ought to be circumſpect, ſeek a godly Wife, a godly Husband, a godly Maſter

ster, Servant, &c. as *David* Psa. 101. 7. *He that worketh deceit shall not dwel within my House, he that telleth Lies shall not tarry in my sight.* It is highly complained of *Gen.* 6. 2. That the Sons of God looked more after Beauty than Grace in their choise of Wives. Therefore mind the Apostles Rule, 2 *Cor.* 6. 14. *be not unequally yoaked together with unbelievers, for what fellowship hath Righteousness with Unrighteousness.* And holy men have payed dear for their Uncircumspection in this, what a sad cross was *Delilah* to *Sampson* and *Michal* to *David*, and *Jobs* Wife to him? (2.) Labour to bring thy Relations to be Gods Relations and be interested in him, and particularly thy Children that they be also Gods Children, and true Love to them will carry this. *Augustine* complains that his Father took care to make him Eloquent and Learned and Rich, but not to make him a Christian, *Cant.* 3. 4. and not to bring him up to God but to credit in the World. Labour that as one House and Table holds you and your Relations, so one Heaven also may contain you, if Christ deserves your respect he deserves theirs also. O its sad for Relations to sunder ways when they die, and when the Family is scatered, by death that it should not be gathered again in Heaven, O what comfort can ye have in that Relation on Earth that ye fear shall not meet you in Heaven: And truly it is just with God that if ye will not teach your Children to honour God, that ye should lose that honour from them that is your due. Cause then your Children personally renew the Covenant with God which ye entered in for them, and in their name when they were Baptised. Memorable is that word which holy Mr. *Bolton* an eminent *English* Divine had to his Children when he was dying, *I charge you O my Children that ye meet me not at the day of Judgment in a Christless and graceless Estate.* (3.) Walk so circumspectly towards thy Relations that thou be not a snare to them in any thing, nor they to thee. *Abraham* was a snare once to his Wife, *Gen.* 12. 13. And *Rebekach* to *Jacob*, *Gen.* 27 12. & *Evah* to *Adam*, O thou would think it a strange thing to wound or hurt the Body of thy Wife, Child, Brother, *&c.* Yet thou thinks nothing to wound their Soul by bad Instruction and Example. But O how sad to see many in Families, such Snares one to another that they are like a Hell above ground, *&c.* And (4.) In imitating and improving the graces of your Relations, and getting what spiritual good ye can from them while ye have them with you, else it will be grievous to you when they are removed by Death, that ye made no better use of their Fellowship while ye had it. It is said of holy

Jacob

Jacob that he observed the sayings of *Joseph* his Son which his Brethren did not, *Gen.* 37. 11. *His Brethren envyed him, but his Father observed the saying*, your Relations are but let you for a time, and ye know not how soon they may be called for again: Therefore improve well the loan ye have of them, and it will be sad to thee when they are gone that thou parted with them before thou got any spiritual good of them. O it had been telling some both as to guilt and punishment that they had not had such Pious and good Relations, &c.

The *6th* Instance of a circumspect Walk is in Death, ye must walk circumspectly in that dark untrodden and last step of Death, *Psa.* 23. 4. *When I walk through the Valley and shaddow of death I will fear no ill*, &c. And that thou may walk circumspectly in death, (1.) Labour to get into a Covenant Relation with God, this was it which carried *David* through that Land of Darkness, 2 *Sam.* 23. 5. God hath made with me an everlasting Covenant, &c. and *Psal.* 50. 5. *Gather my Saints unto me those that have made a Covenant with me by Sacrifice*: Go break thy Covenant with sin, betroath thy self to Christ and Resign thy self to him in a perpetual Covenant, forsake thy Idols and Lovers and follow him. (2.) Labour to die to this Life, the enjoyments and Comforts of it more and more every day, loose thy rooting in this World and the Tree will fall the more easily. 3. Keep thy Conscience pure and clean, and with a good Testimony as to thy walk and Christian course, *Isa* 38: 3. *I beseech thee O Lord* (and *Hezekiah* when in a prospect of death) *Remember now how I have walked before thee in Truth and with a perfect heart, and have done that which is good in thy sight*, O this makes sweet work in a dying Hour. 4. Walk daily in the meditation of Death and familiarize death to thy heart, *Paul* says 1 *Cor.* 15. 31. I *die dayly*, he was every day sending more and more of his Heart out of the World, and putting something of Death by hand, so that by that time he was to die he had little to do but to pack up and be gone. 5. Die with Christ in thy Arms, and a promise in thy hand, and in a sweet remembrance of his blessed death. But [3.] I will discover this circumspect walk to you in the *extent*, in respect of the Object or universality of it. And (1.) It is extended in respect of the ojbect to all kind of Duties, 1 *Pet.* 1. 15. *Be ye holy in all manner of conversation*, in Natural, in *Moral* & in Religious Actions, as 2 *Tim.* 3. 17. *That the man of God may be perfect throughly furnished with all good works* 2 *Pet.* 1. 6. 2, It is extended in respect of the *Subject*, the whole man-

1 *Thess.* 5. 23. *The God of peace sanctifie you wholly, and I pray GOD your whole Spirit, Soul and Body be preserved blameless.* For this circumspect Walk requireth that the Judgement be keeped sound and free from error, sober and free from sinful distemper, and solid free from fluctuating and scepticism. That the *Will* be very straight in Obedience, according to the strict Rule of the Word. That the *Conscience* be kept pure, tender and clear. That the *Affections* be kept regular and orderlie, without deboarding. And that the *Members* of the Body be yielded as Instruments unto Righteousness. (3.) It is extended to all *Capacities*, Stations and Callings and Relations; As a Magistrat and Subject, a Parent and Child, a Master and Servant, a Husband and Wife, a Pastor and People, *&c.* as is expressed in many Scriptures, particularlie *Col:* 3. and 4. *Eph.* 5. and 6 and *Tit.* 2. All which Circumspection is pressed, that the Doctrine of GOD may be adorned by Servants in their Duties, *Tit.* 2. 10. That the Doctrine of GOD be not blasphemed by Wives neglecting their Duties, *Tit.* 2. 5. And on all Relations, because the Grace of GOD hath appeared in the Gospel for that very end. (4.) It is extended to all Times and Junctures, there is no time but it calls for Circumspection, 1 *Cor.* 15: last verse, *Therefore my beloved Brethren be ye stedfast immovable always abounding in the Work of the Lord.* Ye must be circumspect on Sabbath-day & Week-day, in the Day-time and Night-time, on your Beds, in Times of Prosperitie, and in times of Adversitie, *Eccles.* --- 7. --- 14. In the day of adversitie consider. (5.) It is extended to all places, whither ye be at home, *Psalm* 101. 2. --- *I will walk within my house with a perfect Heart.* Or whether ye be abroad, *Deut.* 6. 7. *And these words which I command thee this day, thou shalt teach them diligently unto thy Children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way.* And whether ye be in the Church, or out of the Church, ye must not be Saints in the Church, and devils in the house. And (6.) This Circumspect Walk is extended to all degrees of Holiness, even to the highest measures of it, *Matth.* 5. 48. Be ye perfect as your Heavenlie Father is perfect: Tho this be not attainable, yet it ought to be studied.

Consid. 2. The necessitie of this Circumspect Walk, especially after a Communion, (1.) It is necessary in regard of the *Authority* that commands and enjoyns it, even the high and mighty LORD, who here and elsewhere hath commanded it, *Heb.* 12. 14. Follow, *&c.* And disobedience against GOD, is that which hath destroyed Nations,

ons, Cities, Families and Persons. (2.) It is neceſſary in regard of your *Obligations* to it; How many tyes are ye under to walk Circumſpectly, have ye not many times vowed ye ſhould be more Holy and more Watchful in your Walk, and wilt thou not pay (*Pſalm* 50. 14.) thy Vows unto the LORD? (3.) It is neceſſary in regard of thy own *Peace*, *Pſalm* 119. 165. *Great peace have all they that love thy Law.* And *Iſa.* 57. 21. *No peace to the wicked ſaith my God.* Altho a watchful walk be not the Foundation of true Peace of a Soul, yet is it the Mean of true Peace, and there can be no true Peace without it; What is it that makes a hell in thy boſom ſo often, but the laxneſs of thy walk. The Conſcience without this may be ſtupified, but it cannot be quieted. (4.) It is neceſſary in regard of *others*, Matth. 5. 16. *Let your Light ſo ſhine before men*, &c. It is ſaid in the Life of *Juſtine Martyr*, that he was converted by viewing the holy, tender, and humble Lives of Chriſtians. And it is recorded that *Julian* (tho an enemy both to Truth and Holineſs) ſaid, *It was the holineſs of Chriſtians that propagat the Truth, and converted more than the preaching of it did.* The Godlie Wife may convert the unbelieving Husband, *&c.* (5.) It is neceſſarie as to the *Comfort* of your poor Miniſters, who cannot but be comforted in your circumſpect walking, 1 *Theſſ.* 2. 19. For what is our Hope, or Joy, or Crown of Rejoycing, are not even ye in the preſence of our Lord Jeſus Chriſt at his coming? for ye are our Glory and Joy. And who cannot but be grieved with your untender & uncircumſpect walk, but ye little regard the breaking of the Health & Hearts of your Miniſters, when they ſee thy run in vain, and ſpend their ſtrength for nought. And therefore conſider that word in *Heb.* 13. 17. Obey them that have the rule over you, & that they may give their account with Joy and not with grief. And (6.) It is neceſſary in order to your Salvation, and preventing your damnation, *Heb.* 12. 14. *Follow holineſs without which no man ſhall ſee the Lord.* And *Revel.* 22. 7. *For without are the dogs*, &c. There entreth nothing there that is unclean, *&c.* If ye be not Holy ye ſhall never be Happy. Know then that a tender and circumſpect Walks ſtands you upon no leſs than upon your Salvation or damnation, *Rom.* 8. 13. *If ye live after the fleſh ye ſhall die, but if*, &c.

The only Uſe I ſhall make of this Doctrine, ſhall be to preſs this circumſpect Walk upon you. And as you may be induced to it by what I have laſt ſaid in the ſecond Conſideration, ſo ye may be helped to it, if ye will follow theſe Directions, 1. See that ye lay a good

Foundation

Foundation for this Walk, for ye cannot raise this Structure without a sure Foundation, you Heart must be changed and renewed, for without a holy Heart there cannot be an holy walk, *Matth.* 7. 16. *Can anygather grapes off thorns, or figs off thistles.* Except the Tree be good, the Fruit cannot be good; And therefore make the Tree good, pray for a new Heart. 2. Be sure to keep thy Eye on the right Rule of thy Walk, *Psalm* 119. 9, 10, 11. There be Rules and Precepts in all Trades and Sciences; The Philosopher he walks by his *Aristotle* or *Cartes* The Physician by his *Galen* or *Hippocrates*, The Lawyer by his *Justinian*, The Mathematician by his *Euclid*, &c. How much more should the Christian walk by his GOD, *Micah* 4. 5. Every Nation walketh in the name of his God, *&c.* Some walk by no Rule, as the *Antinomian* and *Libertine*. Some by a false rule, as the *Papist*. And some by the right Rule partially improven, as the *Hypocrite*, which titheth Mint and Cummine, and neglecteth the great things of the Law. And as many Ministers, *Mal:* 2. 9. are partial in handling the Law, so many Professors are partial in obeying thereof. 3. Look to the most exact Patern and Example of a circumspect Walk, and this is Christ and those who followed him, 1 *John* 2. 6. Christ is the most exact Copy you can write after, *Matth* 11. 29. Learn of me for I am meek and lowly. And next to him is the footsteps of the Flock as they follow him, 1 *Cor.* 11. 1. *Be ye followers of me, as I am also of Christ.* Look to tender *Josiah*, to meek *Moses*, to patient *Job*, to holy *David*, to humble *Paul*, *&c.* 4: Walk dependingly upon GOD, let the branch be still in the vine else it cannot (*John* 15. 5.) bring forth much Fruit, for without him ye can do nothing. As *Alexander* could do nothing without *Parmenio*, so thou can do nothing without Christ. It is not of man to direct his way, and therefore, as in *Pro:* 3. 5. acknowledge GOD in all thy ways, and lean not to thine own understanding, it is not safe for thee to venture on any step without leaning (*Cant:* 8. 5.) on thy Beloved. 5. Look well to thy company and fellowship, whom thou takes for thy intimate Companions. It is noted by the LORD of *Abraham*, Heb: 11. 9. *He sojourned in the Land of Promise as in a strange Country, dwelling in Tabernacles with* Isaac *and* Jacob *heirs of the same Promise*, Psal: 119. 63. Prov: 13. 20. He drew not to the company of the wicked, but to the Heirs of the same Promise: And that is a remarkable word, *Acts* 4. 23. *Being let go they went to their own company.* If thou haunt loose company, thou wilt not be of a circumspect Walk, for sin is a plague, it infects,

and

and therefore as ye would not drink nor converse with them that have the plague, no more should ye unnecessarly, intimately, or too frequently converse with bad company. A Heathen could say, *Noscitur ex comite qui non cognoscitur ex se.* A Man is known by his Company, who is not known by himself. And 6. Think but seriously how holily in a dying hour you will wish you had lived. It may be now ye are careless how ye walk, or what ye do. But O when it comes to dying, how will ye wish then that ye had been more exact in your Way? Stay till it be said unto thee as to *Hezekiah*, *Isaiah* 38. 1, 2. Set thy House in order for thou shalt surely die and not live. O then thou wilt be ready to cry with *David* Psalm 39. 19. Spare me a little that I may recover strength before I go hence and be no more.

I will shut up this Purpose of a circumspect Walk, with putting home some Questions to your Conscience: As 1. What if there were a Temporary Reward by publick order ordained to be given you upon everie strict piece of Duty performed by you, for everie Prayer, and for every Chapter ye should read (as some Parents do with their Children) and for everie day ye keep the Sabbath, and for everie night ye went to bed without being drunk, and for every day ye did not swear an Oath? O how Circumspect would ye be, and what manner of Lives would ye lead? But is not Heaven, and Salvation, and Eternal Rest more excellent than these? 2: What if there were a severe Execution of the Laws alreadie made against Drunkenness, Sabbath-breaking, Cursing, Whooring, *&c.* or more severe Ones made, even but as severe as there was under the late Reigns made against Preaching and Praying, where there were more than five Persons together, or a Law made and severelie execute, that upon every time ye were Drunk or Swore, ye should lose a Finger off your Hand, or if it were Death to neglect Prayer, or break the Sabbath; *&c.* O what Circumspection and Warrines would there be, and is not eternal vengeance more dreadful than these? O sad that a Fine or Corporal Punishment should make thee more watchful than the vengeance of eternal fire will do. O what bruitishness is this? A 3. Question is, What if it were GOD's ordinary way visiblie to smite from Heaven (and ye know not but he may do it) with some remarkable Judgement, every sin that thou committest, and every time thou art Drunk, or Swears, or Lies, or Whores, that thou should immediatlie be struck Dumb, Blind, Deaf, Lame, *&c.* as he did *Ananias* and *Sapphira*, *Eutychus* and the *Israelites*, when the meat was in

their

their mouth, *Psalm* 78. 30. Or if but a mark should be set upon your forehead, for every day ye come out without Prayer, or for every sin ye commit. O how Circumspect would ye be; And is not eternal wrath more terrible than all this. 4. Question, What if either ye had heard one of the damned discourse of the torments of hell which they suffer for these sins ye are guilty of, and the Duties ye neglect, or if you did but see hell open and all the damned there in their easeless torments, shrieching, & yelling, & blaspheming, and gnashing their teeth, or what if ye were but in hell one year, one day, or one hour, and there felt all these torments which now ye but hear of, and GOD would try you with another Life-time in the World, O how watchful would you be and Circumspect, that ye went not again to that place of torment? And will ye not now be Circumspect, when ye have *Moses* and the Prophets to tell you, and when ye may escape all these torments, rather than ly eternally in hell, wishing for more time in vain? 5. What if upon the other hand ye should have an Angel or glorified Saint, or one of your own Relations to come from Heaven and discourse to you of the Glorie they enjoy, or if ye could see Heaven to open as *Stephen* did, and look in and see the Saints walking in their White Robes and Crowns on their heads, and Palms in their hands, triumphing in Glorie? Or what if you had been but one hour or moment in Heaven, as *Paul* was, and there joyned with the Saints in their enjoying of GOD, seen Christ at the Right Hand of GOD, helped in the blessed Allelujahs there, and seen thy glorified Relations there? O what lives would ye lead upon your return, lest ye went not there again, and will ye not now be as careful to obtain it for ever? And 6. What if you had not a day to live in the World but this (and you know not but it may be so, for all the World cannot secure you another days Life) And what if to morrow should be the day of Judgement, and if ye knew when ye rise, ye should never go to bed again (as Malefactors condemned do the morning of their Execution) And when ye are eating and drinking, ye should never eat more, or when ye are Hearing or Praying, ye should never Pray or hear Sermon more, O then walk Circumspectly as if every day were your last.

---- Not as fools but as Wise.

I Come now to the fifth thing in this verse, which is the Motive to induce to this circumspect Walking, taken from the Wisdom that is in walking so, and the great folly in walking otherwise.

Doctrine 3. That true and Spiritual Wisdom consisteth in a circumspect Walk. Or, They who make Conscience of Walking Circumspectlie, are the truely Wise Men in the World, whatever Men think of them.

In the prosecution of this Truth, I shall desire these things to be considered seriously by you.

I. *Consid*: What Spiritual and true Wisdom is in the general; And (1.) Negativelie, It is not 1. That carnal wisdom which is enmitie against GOD, *Rom*: 8. 7. *James* 3. 15. *This wisdom descendeth not from above, but is earthly, sensual, and devilish.* Nor 2. Is it that natural Wisdom or Knowledge of the abstruse Mysteries of Nature, Sciences, and Arts mentioned 1 *Cor*: 1. 20. *Where is the Wise? where is the Scribe? and where is the Disputer of this World?* Hath not GOD made fooliſh the Wisdom of this World? Nor 3. Is it that Wisdom or Knowledge even of Divine Things, which is only a Gift and Speculation obtained by Industrie, Revelation, or common Influence of the Spirit of GOD, 1 *Cor*: 8. --- 1. --- *We know that all have knowledge, and knowledge puffeth up.* But (2.) Positively, I shall give you a view of what is called true Wisdom in the Scripture, As 1. Christ Jesus is this Wisdom, who, as he is called Wisdom it self, *Prov*: 8. 14. *Counsel is mine and sound Wisdom, I am Understanding.* And verse 1. of that Chapter, *Doth not Wisdom cry, and Understandeng put forth her voice*: And as he is called the Wisdom of GOD, 1 *Cor*: 1. 24. *Christ, the wisdom and the power of God*, So also is he the wisdom of the Saints, 1 *Cor*: 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us wisdom.* Now Christ is said to be true Wisdom, 1. As being the wise Contriver of that deep Plot and Council of Peace, the Salvation of the Elect, which is said *Zach*: 6. 13. to be between them both, *i. e.* the Father and the Son from Eternity. 2. As being the wise Mannager and Executer of that Eternal Plot and Counsel, to rendet it effectual for the Justification, Sanctification and Glorification of his Chosen, *Isaiah* 53. 11. *By his knowledge shall my righteous servant justifie many*, and *Isaiah* 52. 13. *My servant shall deal prudently*, for Christ shall by his wisdom bring forth Judgement unto Victorie, *Matth*: 12. 20. And 3. As he is the wise

Counsellour and Leader of his People, *Isaiah* 9. 6. *For unto us a Child is born, to us a Son is given, and the Government shall be upon his shoulders, and his Name shall be called Wonderful; Counsellour,* &c. And so mediatorlie and dispensatorlie he is made unto us Wisdom. 1. Against your own ignorance and folly, for he, and he only it is that maketh the simple wise, and therefore he is said, *Isaiah* 42. 16. *To lead the blind in a way which they do not know, and in paths that they have not seen.* 2. Against the wisdom and deep plots of all your enemies, devils, men, or a deceitful heart. This wise Captain of Salvation can blow up all their secret mines and resist and overcome all their open assaults, and take them in the works of their own hands, *Psalm* 9. 16. and make you sing *Higgaion, Selah,* and make them as in *Isaiah* 33. 11. *conceive chaff and bring forth wind.* And 3. In order to your difficulties, streights and labyrinths, out of which ye cannot extricat your selves, & by which ye are often put to your wits end, and made to cry, *What shall I do?* This wisdom of yours knows what to do, and can never be non-plussed or at a stand, he can loose all your knots, and knows how *to succour* (Heb. 2. 18. 2 Pet: 2, 9.) *and deliver them that are tempted.* (2.) This true Wisdom is the saving Grace of GOD, which maketh us wise unto Salvation, *Col:* 1. 9. *That ye may be filled with the knowledge of his will in all wisdom and spiritual understanding.* For when the cry is raised and the enquirie made, *Job* 28. 12. *Where is Wisdom,* &c? The answer is verse 28. *Only the fear of the Lord that is wisdom, and the knowledge of God that is understanding.* Now Grace is true Wisdom upon these accounts, 1. As it carries a man to act by the best, highest, and noblest Principles, such as these, That sin is the greatest dishonour to GOD, the only damning and destroying evil to Man; That the Favour of GOD and fellowship with Christ, is a Mans greatest Happiness; That Things Spiritual and Eternal, are to be sought before things outward and temporal, and their walking by these Principles makes their Actions more noble than the wicked of the World, *Prov:* 15. 24. *The way of wisdom is above to the Wise, that he may depart from hell beneath.* 2. As it causes Men put a right Estimat upon things, and to esteem and judge of things not as they seem to be, or as Men judge of them, but as they are indeed and in GOD's esteem, it makes you esteem of Christ as precious, and as the Pearl, Jewel, and Treasure (*Matth:* 13. 44.) in the field, for which a Man proves a wise Merchant, tho he should sell all that he hath and make it his own; To esteem Godliness to be great gain, 1 *Tim:* 6. 6. And to

esteem

esteem the reproach of Christ (Heb: 11. 26.) *greater riches than the treasures of Egypt.* 3. As it brings Men to make the best choise of things, which is a great point of Wisdom; To chuse that which is most necessary, *Luke* 10. 42. There is one thing necessarie, to chuse that which will endure and abide, and not be taken from you: As *Mary* in that forecited place, and *Joh* 6. 27. *Labour not for that meat which perisheth*, &c. To chuse that which is a Mans own proper Concernment, *Prov:* 9. 12. *If thou beest wise be wise for thy self*, for a Man may be wise for his Friend or for his Children, *&c.* but a fool for himself. And to chuse Suffering rather than sin, which *Job*'s Friend (*Job* 36. 21.) alledged he did not. And 4. Grace is true Wisdom, as it directs a Man to propose the best and highest ends in his Actions, even the glorifying of GOD, the exalting of Christ, and the attaining to the eternal enjoyment of GOD, *Psalm* 73. 25. *Whom have I in Heaven but thee, and there is none in earth that I desire besides thee.* They are but the fools of this World that design no higher than Corn and Wine and worldlie things: These to a gracious Heart are but triffles, and things that do not profit, compared with the Things of GOD. And (3.) True Wisdom is the sanctified Exercise and Improvement of either natural or acquired Wisdom, by Christian Prudence, *Prov:* 8. 12. *I wisdom dwell with prudence.* For 1. By this Prudence which is gracious, natural and acquired Wisdom, is both purified from its dross, froath and scumm, and is also elevated and raised above its ordinary frame and common pitch, having, as it is said of *Caleb*, another Spirit given them, *Numb:* 14. 24. Which maketh the *Righteous more excellent* (*Prov:* 12. 26.) *than his neighbour.* 2. By this gracious Wisdom and Prudence, a Mans natural or acquired Wisdom is made subordinat and subservient to his Salvation, or as an Handmaid to serve that great Design, and teaches him to seek first the Kingdom of GOD (*Matth:* 6. 33.) and then to seek other things. And 3. By this gracious Wisdom, all natural Wisdom and acquired Knowledge is limited, regulated and kept from degenerating into fleshly wisdom; It keeps them from being *wise* (1 *Cor:* 4. 6.) *above what is written*, and from improving their wit against Christ.

II Consider the Wisdom of a Circumspect Walk in particular I shall 1. Discover it to you from these general Rules of Wisdom, even among Men which they account Wisdom. And 2. From the Rules which the Scripture lays down of Wisdom, which among Men is accounted but

folly. And 3. I shall give you some things that are esteemed wisdom in the World, but are folly with GOD.

As to the (1.) The discovery of this Wisdom, according to the general Rules of Wisdom among Men (since I deal with rational Men) which are these, 1. It is accounted wisdom among Men to search into, and *understand* the great Mysteries and to improve them. And this one that walketh Circumspectly doth, *Mark* 14. 11. There are three great Mysteries which a circumspect Walker searcheth into, understands in some measure, and improves in a considerable degree. 1. The mysterie of Sin and Iniquity, which is truly a great depth, yet a godly Man searches and knows something of it, and can improve what he knows, *Psalm* 19. 12. *Who can understand his errors, cleanse thou me from secret faults.* This is the thing they are still raking into, in order to a full and free Confession: This is the thing they judge themselves miserable because of, in order to Self-judging: And this is the thing they mourn over, in order to true Repentance. 2. The mysterie of Christ and of Faith, *Eph:* 3. 4. *Whereby when ye read, ye may understand my knowledge in the mysterie of Christ.* This is the mysterie, they study the Nature, Excellencie and Usefulness of, that it may be sweet and precious to them. This is the thing they would fain know the way how to apply and appropriat it to themselves; And this is the thing they would be taught how to improve and make dayly use of for Righteousness, Sanctification and Redemption. And 3. The mysterie of the Gospel, *Eph:* 6. 19. *To make known the mysterie of the Gospel.* This is the mysterie they study to understand the Doctrine of; This is the mysterie they labour to believe the promises of; And this is the mysterie that they endeavour to have their Conversation according to it. 2. Another Rule of Wisdom is *Precaution* and foresight a *wise mans eyes are in his head*, Eccles: 2. 14. Prov: 10. 5. *He that gathereth in Summer is a wise Son.* And they who will walk Circumspectlie are so wise as to have a foresight, 1. Of the opportunities and advantages of doing good and imbrace them, they have a Heart for doing good when there is a price in their hand, *Prov:* 16. 17. And so they are wise to foresee and imbrace the golden hours and opportunities of doing good, 2. They have foresight of evil, that they may escape it, *Prov:* 22. 3. *A prudent man foreseeth the evil, and hideth himself.* They know time and Judgement, *Eccl.* 8. 5. They are so wise as to see Sin, Temptation, and Affliction before it come, and provide for them. And 3. They have foresight of the contrivances and subtile dealings of the Devil against them, *Eph:* 6. 11. *That ye may be able to stand against the wyles of the Devil.*

And

and *Rev.* 2. 24. *they know the depths of Satan*; and not only to know theſe, but to be ſo wiſe as to counterwork them and diſcover and defeat his Trains, 1 *Pet.* 5. 9. whom reſiſt ſtedfaſt in the Faith. A 3. Rule of Wiſdom is, he is a wiſe man that governeth his Tongue well, *Prov.* 16. 23. *The heart of the wiſe teacheth his mouth, and addeth learning to his Lips.* Now the circumſpect walker hath this piece of Wiſdom: For 1. He is ſlow to ſpeak eſpecially when he knows he ought to be ſilent, *Jam.* 1. 19: *Be ſlow to ſpeak and ſwift to hear*, and *Prov.* 10. 19. *Prov.* 17. 28. *Eccl.* 5. 3. and 10. 14. *In the multitude of Words there wanteth not ſin, but he that refraineth his lips is wiſe*: Yet when he is called to give a Teſtimony to Chriſt and his Truth, he will ſpeak before Princes, as *David*, *Pſal.* 119. 46. It being given them in that hour (*Mat.* 10. 19.) what they ſhall ſpeak. 2. When he ſpeaketh he ſpeaketh Truth, *Zach.* 8. 16. *theſe are the things that ye ſhall do ſpeak ye truth every man to his Neighbour*, nor will they willingly lie tho for a good end. And 3. Their Speech will be to Edification of others, *Eph.* 4. 29. *let no corrup' communication proceed out of your mouth, but that which is good to the uſe of edifying*, for as it is in *Prov.* 15. 2. *the tongue of the wiſe uſeth knowledge*, and *Prov.* 10. 31. *the mouth of the juſt bringeth forth Wiſdom.* A 4. Rule of Wiſdom among men is to underſtand Junctures of Times and Providences, 1 *Chron.* 12. 32. *And of the Children of Iſſachar which were men that had underſtanding of the times to know what Iſrael ought to do.* And 1. To underſtand the *ſins* of the times to mourn for them, to reform from them, and to teſtifie againſt them, *Iſa.* 6: 4, *Ah ſinful Nation, a people laden with Iniquity, a ſeed of evil doers Children that are corrupters*, &c. 2: In diſcerning the Judgments of the times, the nature of them, the time of their coming on, and their continuance, and the time of their going off, and the way to prevent and remove them, *Eccl.* 8. 5. *A wiſe man diſcerneth both time and Judgment.* The ignorance whereof is ſadly complained of in *Jer.* 8. 7. *Yea the Stork in the Heavens knoweth her appointed times, and the Turtle and the Crane and the Swallow obſerve the time of their coming, but my people know not the Judgement of the Lord.* 3. In obſerving and knowing the *Duties* of the time, what every juncture calls for in point of Duty, as 2 *Chron.* 12. 32. *What Iſrael ought to do.* Every time hath its proper Duty. which (as every thing) is beautiful in its ſeaſon, *Eccl.* 3. 11. *There is a time for every work under the Sun*, and its Wiſdom to know the Duties of the time, when to pray and Faſt, and when to praiſe and give Thanks: And 4. There is Wiſdom in underſtanding the *ſigns* of the time, *Matth.* 16.

16. 3: *O ye Hypocrites ye can discern the face of the Sky, but ye cannot discern the signs of the times.* Both the good signs of the Times, *Matth:* 24. 22. when the Fig-tree casteth her Blossoms, we know that Summer is near, a wise man will see a Cloud like a mans hand upon the top of Mount Carmel, 1 *Kings* 18. 44. which is the forerunner of a sweet Shower. Yea 5. We are by this Wisdom to understand the dark Providences of the time what they are, what the Language of them is, and how they are to be improven, *Psal.* 107. *last. v. who is wise and will observe these things, even they shall understand the loving kindness of the Lord,* and Hos. 14. last *v. who is wise and he shall understand these things, prudent and he shall know them.* For the ways of the Lord are right. A 5. Rule of Wisdom is *Prevention* of things prejudicial, *Eccl.* 2. 14. *the wise mans eyes are in his head,* which appears, 1. In foreseing the danger and evil of a course and eschewing of it, *Prov.* 22. 3. *A prudent man forseeth the evil and hideth himself, but the simple pass on and are punished,* they escape the greatest danger even Hell and Wrath. 2. In preventing the World, Sin and Satan by giving Christ the first spring and flower of your Time, Heart, Strength and Affections, *Eccl.* 12. 1. *Remembee thy Creator in the days of thy youth.* O its great Wisdom to give your young Heart to Christ before the World, Sin and Satan, get possession of it. And 3: In preventing after Repentings which will be full of Horror and Perplexity, but all in vain. Thus the damned in Hell have their after Repentings (tho not gracious) in vain and to no purpose. O I might have escaped this Torment if I had been but wise to have obeyed the voice of the Messengers. A Heathen could say *insipientis est dicere non putabam,* It is foolish to say I did not think. I never thought it would come to this, I did not think to be damn'd, or that it was so ill. A 6: Rule of Wisdom is to bring *M*atters to a good end and issue. And this the circumspect walker doth, *Deut.* 32. 29. O that they were wise, that they understood this, that they would consider the latter end, *Lam.* 1. 9. many die as *Abner* dyed, in the 2 *Sam.* 3. 3. And the King lamented over *Abner* and said dyed *Abner* as a Fool dyeth, and as *Jer.* 17. 11. at his end be a Fool, and that is a sad Vord *Luke* 12. 20 And God said thou Fool this Night thy Soul shall be taken from thee. And this wisdom in considering your latter end appears in these things, 1. In not loving their Lives into the Death when God calleth for them, but to hate them (in a comparative sense) *Luke* 14. 26. 'If any man 'come to me and hate not his Father and Mother, *&c.* yea and his own

Life

'Life alſo. he cannot be my Diſciple. *Acts* 20. 24. 'But none of theſe 'things move me, neither count I my Life dear unto my ſelf, ſo that 'I might finiſh my Courſe with joy---to teſtifie the Goſpel of the 'Grace of God. 2. In making the right account of Death, that to a Believer (in a manner) it is not Death, but a ſhadow of Death, *Pſa.* 23. 4. and *Acts* 7. 60. And a ſweet ſleep in Chriſt, 1 *Cor.* 15. 51. *we ſhall not all ſleep but we ſhall be changed*, and 1 *Cor.* 15. 18. *aſleep in Jeſus*, it is but a going to our houſe, *Job* 30. 23. *I know that I muſt die and go to the houſe appointed for all the living.* And 3. In conſidering that after death cometh Judgment, *Heb.* 9. 27. *It is appointed for all men once to die, and after death Judgment*, if ye be wiſe ye will conſider that ye are to be judged, *Eccl.* 12. laſt *v. for God will bring every work to Judgment with every ſecret thing whether it be good or bad.* And therefore conſider theſe things that thou mayeſt be wiſe in the latter end, *Prov.* 19. 20. *hear Counſel that thou mayeſt be wiſe*, &c. But (2.) I will diſcover to you the Wiſdom of a circumſpect walk according to ſome Scripture-rules of Wiſdom which are accounted folly among the wiſe men of the World. As 1: The Scripture accounts him a wiſe man who goeth out of himſelf and is beholding to another for his Happineſs (The World thinks them but fools who renounce their own Righteouſneſs and betake themſelves to Chriſt and his Righteouſneſs, but this is the only wiſe courſe to be ſaved, to betake your ſelf to the Righteouſneſs of a ſlain Saviour ; this is not counted Wiſdo m among men to lippen much to a man that is low, but its Wiſdom with God to truſt a crucified Chriſt, a man of ſorrows, *&c.* a man who was poor, 2 *Cor.* 8, 9. and yet to think to be made rich by him, a man who was ſlain and yet think to have Life by him, yes this is Wiſdom. 2. It is folly with men to lay their account with Suffering and Loſſes, to glory in Tribulation, to account Loſſes gain yet all theſe are wiſdom with God, for he is called a wiſe Builder that counts what his building may coſt him before he put hand to it; So he is a wiſe Chriſtian that lays his account what a Profeſſion may ſtand him ; and when he finds it coſts him ſodear yet even then to rejoice and leap for joy (*Luke* 6. 23.) and even to count his loſſes gain, as *Phil.* 3. 8. *I count all things loſs and dung*, &c. For truly to let you ſee that this is not ſuch folly as the world thinks it, ye will find that wiſe men in other things have done this, and things Spiritual are to be preferred before things temporal, yea the more we lay out for Chriſt the more we get in even a hundred for one (*Mat.*

19. 29:) even in this Life. 3. Its counted folly among men to venture much upon bare words and naked promises; yet its wisdom with God and with the Saints to venture Soul and Body and all upon the bare word and simple promise of God. *Psa.* 119. 94. Remember the word unto thy Servant upon which thou hast caused me to hope. Now this is wisdom tho the world think not so. For the word of the Lord is a sure and tried word, as Gold tried in the furnace seven times, *Psal.* 12. 9. It is a golden Scepter held furth upon which ye may venture to go in to the King, its a Plank or a Rock to a drowning man in a storm, O what a Commendation *David* hath of it, of the wonders it did to him, *Psal.* 119. And it will bear up when Marks and Evidences disappear, O a word will then keep the Soul above water. 4. To cut off the right hand or pluck out the right Eye, or any way to dismember your self is not accounted wisdom in the world; but this is a great wisdom with God and with the Saints, *Mat.* 5. 29. If thy right Eye offend thee pluck it out, for its better to go to Heaven with one Eye, than to Hell with both thy Eyes, *&c.* and this is great wisdom for this right hand, *&c.* is the thing interrupts thee in duty, it is Christs rival and strives with him for the Throne, and if thou cut it not off it will hold thee out of Heaven, as is clear from that forecited place. Consider then this peice of Christian wisdom. 5. It is not counted wisdom among men to undertake or go about great works with small Provision or *Furniture*, ye see what a wit & work there is to make the Means and Provision suteable to the great ends that men design; but its wisdom in the Saints sometimes to go great Journeys on small Provision, and about great Works with weak means: The Patriarch *Gen.* 32. 10; went over *Jordan* with his Staff and became two great Bands: And the Disciples went out to preach the Gospel among the Heathens and Jews with very mean provision for so great a work: *Mat:* 10. 9, 10; provide neither Gold nor Silver nor Brass in your purses, nor scrip for your Journey, neither two Coats nor Shoes nor Staffes, this is Wisdom: And 6. It is accounted but small Wisdom to be fore-casting for Eternity, the Worlds wisdom is all about time and the things of it, but the Saints are forecasting for eternity, and so wise as to seek to be happy for ever; Alas we cannot perswade the men of the World that there is another Wisdom than that which respecteth this Life. Give me to day saith the prophane fool and take you to Morrow, give me this Life and take thou eternity. O fool what an overwhelming, allarming Word is this,

for

for ever, for ever; Its a wonder the Consideration of it makes not men cry out, O *Eternity, Eternity*, to be saved and be with the Lord for ever, or to be damned and be with Devils for ever. But the Saints are so wise as to fore-cast for Eternity, and therefore are called (*Mat.* 25. 1, 2.) wise Virgins that when Eternity dawns have Oyl in their Lamps. There are three things which Wisdom considers concerning Eternity. 1. The vast Durationof it, O its Perpetuity is inexpressible, and Philosophers say but little when they tell as it is, that whose whole is altogether, *&c*. O when 1000000000000 and infinite moe years are past, *Eternity* is still but as it were to begin: O immense and vast Duration of eternity! 2. the Condition we shall be under in eternity or throughout it, we shall be either eternally miserable or eternally happy, either for ever with the Lord or for ever with the Devils and damned Spirits, either for ever in Heaven or for ever in Hell. And 3. This Wisdom considers the hasty approach of this vast eternity, it cometh on a pace and with a swift Wing, it is every day coming nearer, and nearer, It will be upon you some of these days.

But 3. There are some things counted Wisdom amongst men which are but folly with God. As 1. They think it Wisdom to trust in their own heart, but the Scripture hath declared, *Prov.* 28. 26. *he that trusteth in his own heart is a fool*, and the Spiritually wise man will lippen nothing to his own heart, because (as *Jer.* 17: 9.) it is deceitfull above all things. 2. To haste to be rich is counted Wisdom with men by hook or crook to gain. O who will shew us any good, is that (*Psal.* 4. 6.) which many say, But the Scripture says *Prov.* 28. 22. he that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. 3. Its counted Wisdom among men to shun suffering by any means tho with the loss of Truth and a good Conscience. But the Scripture saith *Mat.* 16. 24. we must take up our cross and follow Christ, and must not decline Suffering when called to it; but give our back to the smitters (as Christ did, *Isa.* 50. 6.) and our cheeks to them that pluck off the hair 4. The World counts it Wisdom to please all parties tho to the displeasing of God and your own Consciences: But the Scripture says we should not be the *Servants* of men, *Gal.* 1: 10. lest thereby we evidence our selves not to be the Servants of God, 5: The World thinks it Wisdom to swear and foreswear (which was the error of the *Priscillianites* of old) and still keep our minds to our selves. But the Scripture tells us as he

is a wise man that feareth an Oath, *Eccl.* 6. 2. so he is a wise man that sweareth to his own hurt (*Psal.* 15. 4.) and changeth not. And 6. The World Judges it wisdom to dissemble and pretend to things that are good tho they have no good but hate them in their heart : But this spiritual Wisdom teaches a man to be plain and ingenuous and not to pretend for, or to that which he hath not but hateth, as *Jacob*, *Gen.* 25. 27. it will not suffer a man to pretend to Religion when he hath none, but hates it in his heart to pretend to Friendship when he would smite them under the fifth rib.

Doct. 4. *That wicked men or uncircumspect Walkers are but rank fools whatever the world think of them*, 1 Sam. 26. 21.

I. Consider what sort of men are called fools in Scripture beside these who naturally are such : As 1. Persons that are in an unrenewed Estate, *Tit.* 3. 3. *for we our selves also were sometime foolish, disobedient*, &c. 2. These who worship God not according to the rules prescribed in his word, 2 *Pet.* 2. 16. *Baalams* way is called madness and these false Worshippers are said, *Exod.* 32. 6. *to rise up and play*, compared with 1 *Cor.* 10. 7. They counted worship as a play, and so God accounts no more of it. 3. These who are prophane and wicked, *Jer.* 8: 9. *they have rejected the word of the Lord, and what Wisdom is in them*, Prophanity is the greatest of follies. 4. Proud and passionat men are accounted Fools, *Eccl.* 7. 9. *be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.* 5. Covetous wordly Men tho they be counted wise, yet are but Fools, *Psa.* 49. 12, 13. *this there way is their Folly.* 6. False and unfaithful Prophets are called Fools, *Hos.* 9. 7. *The days of visitation are come--- The Prophet is a fool, and the spiritual man is mad, for the multitude of thine iniquities.* And 7. Even the godly when they fall in error or sin are called Fools especially for their unbelief, *Luke* 24. 25: *Then he said unto them O Fools, and slow of heart to believe all that the Prophets have spoken.* 8. Unthankful men to God *Deut*: 32: :

II. Consider such persons and uncircumspect Walkers in what respect they are called Fools. 1. As they are ignorant and incapable of the best things, *Psa*: 92: 6, A bruitish man knoweth not neither doth a fool understand this. *Eccl.* 2. 14: a fool walketh in darkness, and *Psa*: 94: 8: understand ye brutish among the people, and ye Fools when will ye be wise. 2: As they are ignorant and incapable, so they refuse to be instructed, *Prov*: 15: 5. a *Fool* despiseth his *Fathers* instruction, but he that regardeth Reproof is prudent, 3. In regard they

they cannot ſpeak ſenſe in the ſpiritual Things, *Prov:* 17:7: Excellent Speech becometh not a fool, *Eccl.* 10:13: the beginning of the words of his Mouth is fooliſhneſs, and the end of his talk is miſchievous madneſs They cannot ſpeak the Language of *Canaan*, *Iſ* 19.18. but that of *Aſhdod.* 4. They conſume their time with Trifles and Nothings, and concern not themſelves in the myſteries of Salvation, for as *Prov:* 24. 7: Wiſdom is too high for a fool; they take up their time and pains with Trifles, Vanities, (*Pſa:*4: 4: and very Nothings. 5. They boaſt of what they have not, and make Fools Paradiſes to themſelves and many dream they are Kings, *&c:* *Jer:* 4: 22: for my people is fooliſh they have not known me, they are ſottiſh Children and they have none Underſtanding, they are wiſe to do evil, but to do good they have no knowledge: 6. They undertake things they cannot effectuat, *Pſa:* 2 1: why do the heathen rage, *&c.* They undertake to deſtroy the Church, and to cut off the name of *Iſrael* (*Jer.* 48: 2:) from being a Nation or a People any more. 7. They are no better of Correction as in *Prov:* 27: 22. Though thou ſhould bray a fool in a Morter with a Piſtol, yet will not his Fooliſhneſs depart from him, and *Prov:* 17 10: a reproof entereth more into a wiſe man than a hundred ſtripes into a fool. *Jer:* 2. 13: 8. They make fooliſh choiſes: *Iſa.* 66. 3, 4, --- They have choſen their own ways, and their Soul delighteth in their Abominations, and *v*, --4. and chooſe that in which I delighted not, They choiſe Death and not Life, the Curſe and not the Bleſsing ſin rather than Affliction, an Idol before God, *Judges* 10. 14. all which are but fooliſh choices. 9. They run upon Dangers and Precipices not conſidering what is before them, *Prov.* 14. 16. a wiſe man feareth and departeth from evil, but the fool rageth and is confident. O what dangers do they madly run upon. And 10. They keep company with other fools, you ſee them as Fowls of a Feather to draw together, *Prov.* 13. 20. he that walketh with wiſe men ſhall be wiſe, but a Companion of Fools ſhall be deſtroyed, and they ſhall be deſtroyed together, as in *Pſal.* 37:38. and *Iſa.* 27. 4.

III. To conclude this purpoſe I will give you a further Deſcription of theſe Fools which ye may make uſe of as Marks to diſcern if ye be of that number or not. As 1. They are Fools who are careleſs of & negligent about the one thing neceſſary, *Luke* 18. 41, 42:--And Jeſus anſwered and ſaid unto her, *Martha, Martha* thou art careful and troubled about many things but one thing is needful! it is an *one* thing compared with other things, as it is more excellent & they but nothing

beside it. It's on one thing of spiritual and eternal concernment. And it is an one thing for our present case and condition. And 2. It is a needful thing as being that without which our Life cannot be comfortable, as that which sweetens and blesses all other things to us. And as being the thing without which we cannot be happy or saved. 2. They are fools who sell their Soul, their Saviour, their Salvation for the World, for their sinful pleasures and for frothie Honours or any idol, and who make such fooliſh Bargains, *Mat.* 16. 26. *what is a man profited if he should gain the whole world and lose his own Soul, or what shall a man give in exchange for his Soul.* He is a fool that sells his Soul for the World, he is a Fool that sells his Soul for Sin, and he is a Fool that sells his Soul for naught, and that hath nothing for his Soul. Yea he is a fool that gives not his Soul voluntarly to God, but lets it be taken from him either by the Devil, or by GOD in Justice to puniſh it, *Luke* 12. 20. *Thou fool this night thy soul shall be taken from thee*, and he is a fool that selleth his own Soul. 3. They are fools who provide not for the longest Life even Eternity, *who lay not up for themselves* (Mat. 6 20.) *Treasures in Heaven*, who make not sure a Friend of Christ Jesus after Death. And 3. Who take not up their Lodging in Heaven since they stay not here. 4. They are Fools who destroy themselves with their own hands, as *Hos.* 13. 9. O *Israel thou hast destroyed thy self*; O what Fools are ye who murther your Bodies by your debauchery and your wasting Lusts *Prov.* 23. 29. *who hath sorrows*, &c. O what Fools are ye that murder your Souls with your own hands, *Mat.* 16. 26. And O what fools are ye who are at so much cost and pains to do this, as *Jer.* 9. 5. *they weary themselves to commit iniquity.* 5. They are Fools who delay the working out of their Salvation to a Sick-bed or Death-bed, or to the last hour, *Mat.* 25. 2, *&c. five were wise and five were fooliſh, they that were fooliſh took their Lamps and took no oyl with them*, and therefore when the cry was made at Midnight. *Behold the Bridegroom cometh go ye out to meet him*, and as *v.* 10. *while they went to buy the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.* Now such are Fools, because the heart by delaying so long grows more hard, *Heb.* 3. 13. *beware lest your hearts be hardned through the deceitfulness of sin*; Then also the Body is unfit for action in spiritual matters, when the strong men are bowing themselves (*Eccl.* 12. 3, &c.) and the grinders are ceasing, &c. The means may also fail you and ye not get so much as a Minister to direct or com-

comfort you in death, as that King 1 *Kings* 14. 1. who could not get the Prophet when he was dying; Yea, the Spirit may be provoked by thy long resistance of him, to withdraw and be far from helping thee, *Gen:* 6. 3. *My sprit shall not always strive with man, for that he is flesh.* But 5. That which is saddest of all, *the door is shut*, and no entrance for thee: And that word passed upon thee, *Isaiah* 1. 15. *Tho ye spread forth your hands I will hide mine eyes from you, yea, when ye make many Prayers I will not hear, your hands are full of blood.* 6. They are fools who despise everlasting torments; O the thoughts of eternal torments are cutting, and what will the torments themselves be? O thou was never weary of sinning, nor never would have been, if thou had lived eternally upon Earth, and now GOD will never weary of plaguing thee. Thou never repented, and GOD will never repent of plaguing and tormenting thee. Thou breaks the Laws of an Eternal GOD, and therefore thou shall suffer the vengeance of eternal Fire. It was an everlasting Kingdom thou refused and slighted, and therefore thou shall be everlastingly shut out of it. It was thy Immortal Soul that was guilty, and that shall suffer immortal pains. And then shall thou cry out, O that I had never had a Beeing, O that I might ly still in my Grave, O that I might die and return to it again, O if this pain would cut me off.

SEVERAL

SEVERAL SERMONS UPON SOME SABBATHS *Following after the* COMMUNION,

ON

2 JOHN Verse VIII.

Look to your selves, that we lose not those things which we have wrought, but that we receive a full Reward.

THIS Text contains an Argument which the Apostle uses for pressing Constancie both in the Profession of Faith, and practice of Truth. Wherein we are to consider, 1. Their Attainments in Religion; There were some things wrought in them by the Gospel. *Those things which we have wrought*, the word translated *Wrought* signifies *Gained* or *attained to*, some Copies read, *ye* have wrought, but all comes to the same purpose, that they were wrought by the Apostles instrumentally, and by them efficiently by the Power of Christ in them. 2, The hazard they were in of losing these great and good Things in Religion, which by the Apostles Ministrie, and the Grace of GOD were wrought in them. *That we lose not these things*, the word signifies to lose so as to find a difficulty to recover them again. 3. Their duty in order to this danger they were in, *look to your selves*, the word bears look

look narrowly as thoſe that watch to prevent danger. And 4. The Motive to this Duty, the fear of miſſing, and hope of enjoying a full Reward according to the Promiſe, *but that we* (or ye) *receive a full reward*, whereof the very not loſing of the things is a part. It is 1. A *Reward*. 2. A *Full* Reward. And 3. A full Reward *Received*, as a Prize or Garland. And 4. By whom, *We* or *Ye*, who, *&c.*

Doctrine 1. That ſome Perſons by the Ordinances of the Goſpel, have ſome excellent things wrought in them, *Rev:* 2. 19. *I know thy Works, and Charity, and Service, and Faith; and thy Patience, and thy Works, and the laſt to be more than the firſt.*

I. What theſe thing are which perſons attain unto, by the Ordinances. (1.) The Knowledge and Profeſſion of the Truths of GOD or Doctrine of the Goſpel, a Believing of it, a Love unto it, and a Price and Eſteem put upon it, and a Defence of it. For 1. The Mind or Underſtanding is inlightned with the Truth, *Luke* 11. 34. If the eye be dark, the whole body is full of darkneſs. 2. The Conſcience is able to diſcern and judge betwixt Truth and error, 1 *Tim:* 3. 9. Holding the myſterie of the Faith in a pure Conſcience. 3. The Will cloſes with Truth, and imbraces it, 1 *Tim:* 1, 15. This is a faithful ſaying, and worthy of all acceptation, *&c.* 4. The Heart and Affections prize and eſteem Truth above Rubies and Gold and Silver, *Pſalm* 19. 10. More to be deſired are they than Gold, yea than much fine Gold, ſweeter alſo than honey and the honey comb. 5. The mouth profeſſes and confeſſes this Truth when called to it, *Rom:* 10. -- 10. And with the mouth confeſſion is made unto Salvation. And that in the face of danger, and perſecution, when it may be death to be a Chriſtian, or to be a Proteſtant; O then to have as much as will carry you not to diſſemble the Truth, as the *Priſcillianiſts* of old, who taught that if men approved the Truth in their mind, they might ſay any thing with their mouth, ſubſcrive any thing with their hand, and ſwear any thing with their tongue, againſt which *Auguſtine* wrote a Book, *De Mendacio.* 6. Not to deny the Truth, and yield unto corrupt doctrines, and openly and avowedly not only by diſputing for it, but by ſuffering to defend and contend for it, *Jude* verſe 3. Contend for the Faith once delivered to the Saints; This is a conſiderable Attainment wrought in ſome by the Goſpel, when they know, imbrace, Love and Eſteem, Profeſs and defend the Truth, in the face of danger For all the Confeſſion & knowledge of Truth, without the believing it in the Heart is Hypocriſie; So the believing it in the Heart,

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and not confessing it with the mouth, is cowardlineſs and unfaithfulneſs, for as all other Arts and Sciences are publickly profeſſed, why ſhould not Truth and Religion be publickly profeſſed. As one in the Primitive times of Perſecution ſaid, when he was tempted to diſſemble or deny the Truth, *I have publickly profeſſed Rhetorick* (ſaid he) *and ſhall I not publickly profeſs the Truth of GOD*, whatever be the danger. A (2) thing which People may attain to by the Ordinances of the Goſpel, is a *diſcovery* of their own ſinful and miſerable eſtate by nature, which truely is a great attainment, *Revel*: 3. 17. Thou art poor and blind and miſerable and naked. And *Rom*: 7. 9. I was alive without the Law once, but when the Commandment came ſin revived and I dyed. Now this is a great attainment if ye will conſider, 1. How few reach it, the moſt part of the Hearers of this Goſpel win not to it, but thinks they are rich and ſtand in need of nothing, and that they ſtand in no need of Chriſt, or in any danger by want of him, but cry peace to themſelves when ſudden deſtruction (1 *Theſſ*: 5. 3.) is coming upon them. 2. How dangerous it is to live and die in this miſtake and ignorance of your natural eſtate, it is no leſs than damnable for a Man to think he is going to Heaven, and yet is in the high way to hell, *Prov*: 14. 12. There is a way which is right in a Mans eyes, but the end thereof is death. And 3. If ye conſider how difficult it is to get People to the Knowledge of their own ſinful and miſerable eſtate; O what work it takes, O what diſcoveries of the Word, what thundrings of the curſe, what ſearchings of thy own heart, and what convictions of the Spirit of GOD. Yet I ſay ſome perſons by the Ordinances attain to this knowledge of their ſinful and miſerable eſtate by nature. (3.) Some by the miniſterie of thir Ordinances may attain unto and have wrought in them an *Intereſt in Chriſt*, and *clearneſs* of it, as alſo maintaining of it againſt Satan, *&c.* and be made to ſay as *Cant*. 2. 16. my beloved is mine & I am his. I ſay 1. Thir Ordinances may bring you to have an Intereſt in Chriſt, when they prevail with you to cloſe with and imbrace the offer of Chriſt in them, to reſign your ſelf to him, and to ſtudy conformity to his Law; 1 *John* 2. 3. 1 *John* 4. 13. 1 *John* 5. 19. 2. They work in you a clearneſs of that Intereſt that you ſee it: By affoording you marks to know it; By inlightning you to diſcern both the ſincerity of your Tranſaction with him about your Soul, and the reality of theſe marks and things freely given you of GOD. And by conveying to you the Witneſs and Teſtimony of the Spirit to bear witneſs with your Spirits, that ye are the Sons of GOD. And 3. Thir Ordinances work

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in you a valiant defending of that Intereſt, and mantaining of it againſt ſad diſpenſations, againſt prevailing corruptions, and againſt all the arguings of the Devil or misbelief, and againſt the very ſearchings tryals that God may put you to *Joh.* 21. *Simon* loves thou me, *Job* 27. 6. My Righteouſneſs I hold faſt, and will not let it go: Mine heart ſhall not reproach me ſo long as I live. (4.) Thir Ordinances may work in perſons Grace, and ſeveral eminent *degrees*, meaſures and exerciſe of that Grace: It is therefore called, *Mat*: 20. 24. The Goſpel of his Grace. For by it 1. They may attain to a conſiderable meaſure of Faith, even a great Faith, over many difficulties to believe and adhere to Chriſt, even to a work of Faith (2 *Theſ*: 1. 11.) with power. 2. They may attain to firſt love or kindneſs of youth, *Jer*: 2. 2. I remember thee, the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, a land that was not ſown. And 3. They may attain to great meltings of heart, by looking on him whom they have pierced by the hammer of the threatnings, and by the ſweetneſs of his Invitations, and droppings of his love upon the Soul, *Zach*: 12. 10 and *Luke* 7. 44. ----- She hath waſhed my feet with tears, and wipped them with the hairs of her head, there hath been much ſorrow within, when there were ſuch expreſſions without. Tears (tho ſometimes) yet are ſeldom Hypocrites. (5.) The Goſpel may work in ſome a gracious *Reformation* in their Practice and Converſation, 2 *Cor*: 3. 18. But we all with open face beholding as in a glaſs the Glory of the LORD, are changed into the ſame Image from glory to glory, even as by the Spirit of the LORD, which is wrought, 1. By the Ordinances diſcovering ſuch evil in ſin, ſuch injurie to Chriſt by it, and ſuch terrible plagues, Spiritual, Temporal and Eternal following upon it, that the Man abhores it, abſtains from it, and vows againſt it. 2. The Ordinances diſcover ſo much of the Beauty, the neceſſity and excellent Reward of Holineſs, that the Man ſtudies it, ſwears it, and in a good meaſure practiſeth it. And 3. Theſe Ordinances work in a Man an aim at the higheſt meaſures and degrees of Holineſs, never reſting in any degree, but going on perfecting Holineſs, by having reſpect to all the Commands, by looking to the inſide of them as well as the outſide, and by ſetting the LORD himſelf and his Holineſs as your Pattern before you, to be holy as he is holy. And (6.) The Goſpel and theſe Ordinances may work in ſome alivelie ſweet and Heavenly *Frame* of Soul, which in Scripture is called the coming or finding of Chriſt, *Cant*: 3. 4. It was but a little that

I paſſed from them (the Watchmen and Ordinances, but not above them or out of their reach) But I found him whom my Soul loveth, I held him and would not let him go, *&c.* O ſweet and Heavenlie Frame! For 1. Theſe Ordinances ſcatter ſome perſons clouds, and make *Light* to ſhine out of obſcuritie, and their very darkneſs to be Light; By removing the impediments, or taking away the curtain, by making the Sun of Righteouſneſs to ariſe and ſhine; And by conferring on you a power to ſee Light in his Light. 2. Theſe Ordinances work the ſweet Frame of *Livelineſs* in Duty; By removing deadneſs, by conveying Influence and ſweet gales of the Spirit; And by taking ſtumbling-blocks out of the way. And 3. Theſe Ordinances carry to ſome the ſheding abroad of the *Love* of Chriſt in the Soul, and ſhining of the light of Chriſts countenance upon them; By baniſhing all their doubts and fears, by enlarging their Heart to hold the Rivers of his Love; And by opening to them the Treaſures & Riches of Chriſt, and communicating them to the Soul, till their old Bottles be like to burſt with the new Wine of theſe Manifeſtations, and they cry out ſtay me with Flaggons, comfort me with Apples, for I am ſick of Love. Theſe are the choice and excellent things which are wrought by theſe Ordinances in ſome perſons.

II. What way does the Goſpel and thir Ordinances work theſe things in People? 1. They work them not *Naturally*, as the Sun heateth or giveth Light, and as the Fire burneth, for then all that enjoy theſe Ordinances, ſhould have all theſe things wrought in them. 2. The Word and Ordinances work not theſe things *Efficiently*, for of themſelves they are but a dead letter, and have no Efficacie beyond a Moral Swaſion, and cannot work theſe things in the Soul by their own Efficiencie. Nor 3. Do they work theſe things *ſeparatly*, in a ſeparation from the Spirit of GOD, but ſweetly theſe two go alongs together in working theſe things. But 4. Theſe Ordinances work theſe things *Inſtrumentally* by the appointment of GOD, and they are the Inſtruments in GOD's Hand for working theſe great and choice things, and we are his Meſſengers and Ambaſſadors but to prepare his Way, and not to take the Work off his Hand. And 5. Theſe Ordinances work theſe things *Objectively*, by holding forth their Excellencie and Beautie, Neceſſity and Uſefulneſs, to allure People to them, and to raviſh the Heart with them. Yea 6. They work them in a conjunction with the Spirit, as his Inſtrument *effectually* or powerfulie, and prevail with the Heart in all theſe things mentioned in

in the firſt Head of the Doctrine. Yea 7. Theſe things are wrought in People by the Ordinances very *ſeaſonably*, for the Goſpel is a Word in ſeaſon, as an Apple of Gold in a Picture of Silver, when the Soul was going mad to hell, when they were like to ſink under their doubts and fears, and when there was ſome warm motions of the Heart towards theſe things.

Uſe 1. Ye may ſee from this 1. The neceſſity of enjoying the Goſpel, for without it theſe things cannot be wrought .2. The Uſefulneſs of it for carrying on theſe excellent things. And 3. The Power and Efficacie of it to work ſuch great Works, Words to do ſuch Wonders.

Uſe 2. To Lament, 1. Over thoſe that want theſe Ordinances, whoſe Souls Satan murders in their darkneſs of ignorance and want of the Light of this Goſpel. 2. Over thoſe who tho they have the Ordinances, yet they want the Bleſſing and Power of them: There is Light among them but no Life, Preaching but no Power with it, Conviction but no Converſion. And 3. Over thoſe who give ſo bad entertainment to the Goſpel and its Ordinances. For as Chriſt was entertained ſo ill when he came to the World, the World is not yet one hair amended as to the welcoming of the Goſpel, but as our Fathers did ſo do we. Certainly ſad things cannot be far from ſuch as enjoy theſe Ordinances, and yet have had none of theſe things wrought upon them.

Uſe 3. For tryal whether the Goſpel hath wrought theſe choice and excellent Things in you or not. This tryal may be mannaged by inquiring into theſe things mentioned in the Doctrine. As 1. Whether have you attained to the Knowledge, Choice, Eſteem and Profeſſion and Defence of the Truth. 2. Whether, *&c.*

Doctrine 2. That the Saints are in hazard to loſe their excellent and choice Things, which is by the Ordinances wrought in them. I ſhall upon this Doctrine only deſire you to conſider theſe things.

Conſider 1. That the Habits and Root of Grace wrought in the Heart by the Goſpel, can never totally be amitted; For 1. That is the Seed of GOD, which (1 *John* 3. 9.) abides for ever. 2. They are upheld and beeted by the Power of GOD, 1 *Peter* 1. 5. And 3. The Interceſſion of Chriſt keeps up any thing that is wrought in them, *Heb.* 7. 25. He lives for ever to make Interceſſion, *&c.* And *Luke* 22. 32. I have prayed for thee, that thy Faith faill not.

Conſider 2. That GOD for Ends of his own may ſo far leave the Saints, that not only 1, The Exerciſe of Grace may be much inter-

rupted, *Mark* 4. 40. 2. The degrees of it much abated, and Faith become little, and Hope weak, *&c. Matth:* 16. 8. 3. And the very habits languid and feeble, and the Caſe be with them as in *Rev:* 3. 2: That which remaineth ready to die Yea, And 4. may be violently oppreſſed by the power of corruption bearing down theſe Seeds of Grace; So that the Soul may be as *Samſon* having his hair cut, but it will grow again, or like a Man in a Frenzie, who hath a principle of Reaſon in him, but makes no uſe of it, *Iſaiah* 38. 14.

Conſider 3. That the great hazard and danger the Saints are in of loſing theſe excellent things wrought in them, is from enemies who ſeek to rob and to ſpoil them of theſe Jewels and Pearls; As 1. The fleſh or corruption, the Law in the Members that ſtill warreth againſt the Law in the Mind. 2. The fawnings and frownings of a wicked world. And 3. The power and ſubtilty of Satan; Theſe are the enemies that ſpoiled *Adam* of his Innocency, *Abraham* of his Ingenuity, *David* of his Chaſtity, *Peter* of his Integrity, *&c.* And many of them of the Faith of their Intereſt in Chriſt, of the meaſures of their Grace, of their lively Frames, *&c.*

Conſider 4. That there are three things that puts the wind among our choiceſt things wrought in us, yea four that robbs us: As 1. Security and unwatchfulneſs, ye are as ſecure and careleſs, as if there were not a Devil to tempt, a World to entice, or a corrupt heart to deceive, or a GOD to provoke, *Rev:* 3. 3. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee. 2. Covetouſneſs, O the enjoyments of the World eats out the Life of our gracious Attainments, and our unmortified diſpoſitions to the World, 2 *Pet:* 2. 3. And through Covetouſneſs ſhall they with feigned words make merchandize of you. And 3. Spiritual pride and conceit lays you open to loſe what is wrought, if your heart be lifted up in you, and ye be ready to ſay as in *Iſaiah* 65. 5. *Stand by I am holier than thou*, ye will ſoon loſe what ye have. Yea 4. Bad company wears out good Impreſſions, many have good Impreſſions wrought upon them by the Goſpel, but when they meet with their profane companions again, they wear off, and they mock them out of them, *Prov.* 13. 20. A companion of fools ſhall be deſtroyed.

Doctrine 3. That the great Duty of thoſe who have attained to any thing in Religion, or have had theſe things wrought in them, is to look to themſelves that they loſe not theſe things which GOD by the Ordinances hath wrought in them, *Heb:* 2. 1. Con-

Consider 1. What this looking to your selves doth import, 1. It importeth a Watchfulness, for looking is a watching work. And how often is this recommended to Christians, *Mark* 13. 37. What I say unto you, I say unto all, watch. And 2 *Tim.* 4. 5. But watch thou in all things. And in order to this piece of looking to your selves by watchfulness, I shall (1.) Desire you to watch the motions of your enemies, especially your grand adversary the Devil, for he watcheth you, 1 *Peter* 5. 8. and ye had need to watch his motions towards you. Every word in that Scripture carries an Argument in it to look to your selves, concerning the Devil, 1. He is your *Adversary*, and you may then be sure he will do you all the mischief he can. 2. His name *Devil* holds him out to be an accuser of the Brethren. 3. He is cruel, for he is called a *Lyon*, and a *roaring* Lyon, which addeth terror to his cruelty. 4. He is sedulous and diligent, *he walketh about*, he is restless and sits not still, but is always doing mischief. 5. He is craftie and subtile, for it is said he is *seeking*; That is, prying and craftily espying where he may have advantage. And 6. He hath a malicious end and intent, which is to devour, his great aim is to destroy both Soul and Body. Having therefore such an adversarie, let us look to our selves, and watch his motions. Again, ye had need not only to look to your selves in watching this *forraign* enemie, but in watching against your *intestine*, your domestick, yea, and bosom enemies, 1 *Peter* 2. 11. Every man carries his enemie in his bosom, which is his corrupt heart, which is no less diligent, and no less dangerous than the Devil; If ye consider, 1. That this enemie of a corrupt heart is still near you, the Devil is oft times farer from you than your corrupt heart is. 2. Tho there be a constant enmity betwixt the Devil and us, yet there is not always a continual fight with him, we have some respite from his tentations, but we are in constant war and fighting with our own corruptions, *Gal:* 5. 17. So that we seldom or never are discharged from that war. 3. The Devil could not much hurt us without the assistance and concurrance of our corrupt hearts, for he may perswade and solicit us to sin, but he cannot compel us thereto; Did not our own hearts consent unto sin, the Devil could little prevail with us. Nay 4. Our own hearts are able to tempt us and draw us to sin, without the assistance of the Devil: There is a devil of corruption within us to destroy us without the help of any other devil. Yea 5. The Devil can go but to the outer court, to the senses or to the fancie; But thy corruption is in the

the Inner-court, the Mind, Will and Affections, the imaginations of the Heart are evil, and only evil continually. And 6. Thy own corruption is leaſt ſuſpected by thee, ye look not oft-times for ſo much evil from it as from the Devil, and that makes it the more dangerous enemie. Having therefore ſuch enemies, had ye not need to look to your ſelves and watch? (2.) Look to your ſelves, in watching your *Words*, *Pſalm* 34. 13. Keep thy tongue from evil, and thy lips from ſpeaking guile, *Pſalm* 39. 1. I ſaid I will take heed to my ways, that I ſin not with my tongue; I will keep my mouth with a bridle while the wicked is before me. And *James* 1. 26. If any man among you ſeem to be religious and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. And *James* 3. 5, 6. Even ſo the tongue is a little member, and boaſteth great things. *&c.* 1. Watch your words, that they be not ſinful and evil, for an evil man (*Luke* 6. 45) out of the evil treaſure of his heart bringeth forth evil things. Therefore (ſaith the Apoſtle) let no corrupt communication come out of your mouth. *Eph*: 4.--- 9---. The words and corrupt ſpeeches we are to beware of, I ſhall reduce to theſe ſorts, 1. Sinful ſwearing, *Matth*: 5. 34 Swear not at all, which is when we ſwear 1. *Falſly*, by confirming any thing by an Oath againſt our knowledge, or ſwear to do any thing which they intend not to keep, or tho at firſt they intend to keep it, yet afterwards break it, this is to ſwear *falſly*, and they that do it are perjured perſons, and it is condemned in *Mal*: 3. --- 5 ---. *I will be a ſwift witneſs againſt the falſe ſwearers*. 2. When we ſwear *impiouſly*, either in reſpect of the *matter* of the Oath, when it is to do ſome wicked thing, as *Acts* 23. 14. the *Jews* ſwearing to kill *Paul*, and 1 *Kings* 19. 2. *Jezebel* ſwearing to ſlay *Elijah*: Or in reſpect of the *form* of it, when we ſwear by other things than GOD or his Name, as *Joſeph* by the Life of *Pharaoh*. And 3. When we ſwear *raſhly* or lightly in our ordinary talk and diſcourſe, which tho it be common and little noticed, yet is it a grievous ſin, and is a very badge of profanity, and the livery of the Devil. For a Godly Man feareth an Oath, *Eccl*: 9. 2. And he that is given to this cuſtomarie raſh ſwearing, will not readily make Conſcience to keep from any ſin, it being ſo unprofitable, and ſo unpleaſant a ſin, for the covetous man may pretend profit, the proud man honour, the voluptuous man pleaſure; But the ſwearer ſins for nothing, and he that ſins for nothing, will certainly ſin for ſomething, when Profit, Pleaſure and Preferment offers it ſelf with his ſin. 2. Sinful taking of GOD's Name

Name in vain in your words, which is forbidden in *Exod.* 20 7. Thou ſhalt not take the name of the Lord thy God in vain, *&c.* which is done 1. When God's holy Names or Titles are uſed upon every light or frivolous occaſion, as *O Lord, O God, O Jeſus.* Or 2. When any thing unexpectedly falls out, ye will exclaim, *O God, O Lord.* Or 3. When ye would have any thing, or would have any thing done, then ye ſinfully and needleſly ſay, *For Gods ſake do this, for Chriſts ſake do this*; Whereas ye have no more ſenſe of or reverence to God than a heathen: All this is a direct taking of Gods Name in vain, which is ſeverely threatned, that the Lord will not hold him guiltleſs that taketh his Name in vain: That is, he ſhall not go unpuniſhed. 3. Sinful imprecations, either againſt others or your ſelves, as your frequent *God damn you, God damn me, and God confound me, or Gods curſe be on you, &c.* This ye do 1. either to confirm what ye ſay, which with honeſt ingenuous Perſons makes you leſs believed. 2. Or out of anger or revenge at others or your ſelves, which uſurps Gods Prerogative, to whom vengeance belongs. Or 3. In your common cuſtomary diſcourſe: All which is dreadful, and I think ye ſhould be affraid God hold you at your word, and hear you when ye cry ſo often in a day to God to damn you, and ſo ſeldom or never to God to ſave you, *Matth.* 5. 37. 4 Unclean and obſcene ſpeeches, *Eph.* 4---. 19-. Who being paſt feeling have given themſelves over to laſciviouſneſs, to work all uncleanneſs, *&c.* And 5. Falſe and untrue ſpeeches or lying, *Eph.* 4. 25. Wherefore putting away lying, ſpeak every man the truth unto his neighbour. For altho men think commonly little of this ſin, yet it is a grievous ſin: For 1. It is againſt Light, a man knows the contrary of what he ſpeaks, the Latin word to lie, is as much as to ſpeak againſt ones mind, *Menitre eſt contra mentem ire.* 2. It is like the devil who is a lyar and the father of lies, *John* 8. 44. An ordinary liar carryeth the very image and picture of the devil. And 3. It pulls down upon a perſon Gods fearful Judgments both temporal and eternal, *Pſal.* 5. 6. *Thou ſhalt deſtroy them that ſpeak leaſing.* And *Rev.* 21. 8, 27. and 22. 15. *But the fearful,* &c. And liars ſhall have their portion in the Lake which burneth with Fire and Brimſtone. And it ſhould make it odious to us and make us loath it, that it is reckoned among theſe Abominations. 2. Watch your Words, that 1. They be few, *James* 1. 19. *Let every man be ſwift to hear, ſlow to ſpeak.* For Men will ofter repent of their ſpeaking, than of their ſilence. 2. That ye be not too ready to reveal a Secret, either of your ſelf or others, to your or their prejudice,

Mic. 7. 5.

Mic: 7. 5. For he who is now thy Friend, to whom thou imparts it, may after prove thy enemie; And he may affect others more than thee, and not conceal it from them. What thou would not have told to others tell to no body, for if thou canſt not conceal it thy ſelf, how thinks thou that another will conceal it. And 3. That they be not reviling of thy Brother, or tend to his diſgrace or diſparagement, *Matth*: 7. 1. *Judge not that ye be not judged.* You may have others that will be as little tender of your Credit as ye are of others, for with what meaſure ye met it ſhall be meaſured to you again. And that 4. They be edifying, *Eph*: 4. 29. And (3.) This imports a looking to or watching of your *Actions* or ways, 2 *Tim*: 4 5. And in order to this, 1. See your Actions be according to the Rule of the Word, *Gal*: 6. 16. *As many as walk according to this rule peace be on them.* 2. Set God and his Glory before you in all your ways, 1 *Cor*: 10. 31. *Whatſoever ye do, do all to the glory of God.* And 3. Walk ſtill as in the ſight of God, *Gen*: 17. 1. *Walk before me and be thou perfect*, this will be a ſpecial means to direct thy Actions to walk always as before the Lord, under the aw of his Eye. Yea 4. Call your ſelves often to an account, at leaſt every evening, and ask your ſelves anent what ye have done all day, *Commune with your own heart upon your bed* (Pſal: 4. 4.) *and be ſtill.* Yea (4.) And mainly look to be watchful over your *thoughts*, that ſinful and vain thoughts lodge not in thy Heart, *Jer*: 4. 14. O *Jeruſalem* waſh thy heart from wickedneſs, how long ſhall thy vain thoughts lodge within thee, for ſinful thoughts, as they are in themſelves ſins, tho they ſhould never come to acts, *Acts* 8. 22. And as they are the root and cauſe of other ſins, *James* 1. 15. And as God doth exactly take notice of them, *Pſalm* 139. 2. And call to an account for them, *Rom*: 2, 16. So will they ſink the Soul to hell, if they be not repented of, *Acts* 8. 22. And therefore chiefly watch and look to your thoughts, 1. By not dating or dallying with them, when either they riſe up from thy own heart, or are injected by Satan. Play not with them, nor roll them in thy mind with delight, but hate them and reject them, and baniſh them away, *Pſalm* 119. 113. I hate vain thoughts, but thy Law do I love. 2. By habituating thy ſelf to good thoughts of God, and Chriſt, and Heaven, and Salvation; And theſe will baniſh evil thoughts, as Light expelleth darkneſs. 3. By praying to God to ſuppreſs and keep down all vain and ſinful thoughts, when they begin to riſe in thy heart, 2 *Cor*: 12. 7, 8 ----. For this thing I beſought the Lord thrice, that it might depart from me.

Conſid.

Conſid. 2. What are the Reaſons why we ought to look to our ſelves that we loſe not theſe things which the Goſpel hath wrought in you. The (1.) Reaſon is taken from the *excellency* of theſe things which we are to look to, *Rom.* 2. 18. *And approveſt the things that are excellent.* O how excellent are all theſe attainments mentioned in the firſt Doctrine, 1. How excellent is the knowledge of the truth, *Eccl.* 7. 12. But the excellency of Knowledge is that Wiſdom giveth Life to them that have it. 2. How excellent is the faith of an intereſt in Chriſt, *Phil.* 3. 8. yea doubtleſs I count all things loſs for the excellency of the knowledge of Chriſt Jeſus my Lord. 3. How excellent a thing is Grace with the Meaſures and Degrees of it, *Phil.* 1. 10.--- that ye may approve things that are excellent that ye may be ſincere and without offence till the day of Chriſt: And how excellent are the ſweet and lively frames by the Diſcoveries of his Love, *Pſal.* 36. 7: How excellent is thy loving kindneſs, theſe are things in their own Nature ſo excellent that they are worth the keeping: (2:) Another Reaſon is taken from the good and advantage of keeping theſe things, *Job.* 22. 21. Acquaint now thy ſelf with him, and be at peace, thereby good ſhall come unto thee: For 1. Hereby thou art kept from ſin, *Prov.* 16. 6. by mercy and truth iniquity is purged, and by the fear of the LORD men depart from evil. 2. Hereby thou art diſpoſed for duty and enabled to go through with it, *Iſa.* 40. 31: *Phil.* 4. 13. I can do all things through Chriſt that ſtrengthneth me; As alſo enabled for ſuffering, *Phil.* 1. 29. But unto you it is given in the behalf of Chriſt not only to believe on him but alſo to ſuffer for his ſake. And 3. Hereby you ly open to many great and precious Promiſes, 2 *Pet.* 1. 4. whereby are given to us exceeding great and precious promiſes, ſuch as *Zach.* 3: 7. if thou wilt walk in my ways, and if thou wilt keep my charge---I will give thee places to walk among theſe that ſtand by. A (3.) Reaſon ſhall be taken from 1: The Difficulty of recovering theſe things if ye loſe them. O what difficulty had the Spouſe *Cant.* 5: and 3: *cap:* in finding her loſt beloved, it is a great deal eaſier to keep an eſtate, than to recover an eſtate when it is loſt. 2: From the eaſineſs to loſe them, tho thou now ſaileſt with a full gail, yet how ſoon may thou be becalmed or meet with a contrary wind, *Pſal:* 30. 7. Lord by thy favour thou haſt made my Mountain to ſtand ſtrony

A privatione ad habitum difficilis eſt regreſſus Jer: 50, 6.

Hæc una notula totam meam doctrinam evertit, said Peter *Martyr* when he heard the Mass-bell

thou didst hide thy Face and I was troubled, for as thou carriest a backsliding Heart in thy bosom, there are many Temptations, and as one degree of decay brings on another, so there are subtile Spirits that steal away thy enjoyments, therefore look to your selves. And 3. From the possibility of keeping what is wrought in you, else God would not so powerfully press it on you, thou mayest keep these things, for thou hast spiritual Life, tho much deadness with it, thou hast assistance from God in some Measure, tho sometimes he restrain his Bowels, and thou hast a promise that he will never, never, never leave you (*Heb.* 13. 5.) nor forsake you. Consider then the easiness of losing these things, the possibility of keeping them & the difficulty of recovering them, and look to your selves that ye lose not these things which are wrought in you. The (4) Reason shall taken from thy Purposes, Promises and Vows, which thou took upon thee for keeping these things which he wrought in thee, 1. Didst thou not in the day that he loosed thy Bonds and break thy Yoke say as in *Jer.* 2, 20. I will not transgress. 2. Distrusting thy Word, didst thou not faithfully promise unto God as the people did in *Deut.* 5. 27. ——Speak thou unto us all that the Lord our God shall say unto thee, and we willl hear and do it. And 3. It may be, being diffident both of thy word and promise, thou vowed and sware to the Lord to keep what Impressions he had wrought on thee, *Psa.* 119. 106. I have sworn and will perform it that I will keep thy righteous judgments; So then as ye would not falsifie your word, your promise and your Oath unto God, lose not what he have wrought in you and consider but these three Scriptures, *Deut.* 23. 21, 23. 'When thou 'shalt vow a vow unto the Lord thy God, thou shalt not slack to pay 'it, for the Lord thy God will surely require it of thee,' and it would 'be sin in thee, and *v.* 23. that which is gone out of thy Lips thou 'shalt keep and perform, even a free will offering according as thou 'hast vowed unto the Lord thy God, which thou hast promised with 'thy Mouth, *Eccl.* 5. 4. when thou vowest a vow unto the Lord 'defer not to pay it, for he hath no pleasure in Fools, pay that which 'thou hast vowed, and that remarkable Scripture, *Nehem.* 5. 12, 13. They promise fair *so will we do as thou sayest*, They swore deeply, then I called the priest and took an Oath of them that they should do according to this promise, yet *Nehemiah* is jealous of them and severly

ly threatens them, *v.* 13. Also I shook my lap and said, so God shake out every man from his house and from his labour that performeth not this promise, even thus be he shaken out and emptied, and all the people said Amen and praised the Lord. And this had influence upon them to keep their Oath and promise, for its said--- And the people did according to this promise. A (5.) Reason is taken from the evil and danger of losing these things which God by the Gospel hath wrought in you 2 *Pet.* 1. 9. *But he that lacketh these things is blind and cannot see affar off, and hath forgotten that he was purged from his old sins.* I shall only shew you a few prejudices ye sustain by the loss of these things, As 1. It will cut off your comfort you had and would further have had by these things, and put your Sun under a Cloud, and fill you with bitterness, *Lam.* 1. 16. *for these things I weep, mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me,* yea it will fill your soul with bitterness that you once were happy, but now turned miserable, as in *Isa.* 38. 17. *Behold for peace I had great bitterness.* 2. Your losing of these things, as they will make an uncomfortable Life, so will they make a comfortless death, and the Remembrance of what once they attained to but losed again, will breed many a sharp sting and many dreadful horror in the hour of Death, and it may then fare with thee as with the people in *Isa.* 59. 11, 12. *we roar all like Bears, we mourn sore as Doves, we look for Salvation but it is far from us, for our transgressions are multiplyed, and as for our iniquities we know them.* O where is all now wilt thou say on thy Death bed that was wrought on me at such and such a time, O woes me all is gone and looſed, and now I have no time to recover it. O this is more bitter to me than Death. And 3. If ye lose these excellent things your latter end will be worse than your beginning. I shall desire ye may ponder these three dreadful Scriptures, *Heb.* 6. 4, 5, 6. and *Heb.* 10. 26, 27. and 2 *Pet.* 2. 20, 21, for by your attaining unto these things, and then letting them go, As 1. Your sin is greater being 1. against more clear and powerfull Light, and so your latter end will be worse than your beginning, in respect of *sin* and *guilt* being aggravated not only by natures Light but Gospel-light in its purity and power, *John* 3. 19. being 2. attended with ingratitude for the good beginnings he wrought in you, *Rom.* 2. 4, 5. *dispisest thou the riches of his goodness,* &c. *not knowing that the goodness of God should lead thee to repentance, but treasurest up to*

thy self wrath, &c. 3. And such persons use not to make any stop in sinning, but goes on from evil to worse (2 *Tim.* 3. 13. adding drunkness to thirst till they come to a final Apostacy, and so to Hell. 2. The condition of such is worse in regard of *Offence* and Scandal, *Mat:* 18. 7. *but wo to that man by whom the offence cometh.* For 1. As by thy sin who once had some excellent things wrought in thee, encouragement and evil example is given to others who say may not we do as they do, *Heb.* 4. 11. 2. And as the Godly are in a great measure grieved, offended and stumbled, *Matth.* 18. 6. So 3. Also the Name of GOD is blasphemed, *Rom:* 2. 24. and the Gospel and Way of GOD reproached, And it were better a stone were hanged about thy neck, and thou cast into the Sea, than be the occasion of these things. And 3. The latter end of such will be worse in regard of *Punishment*; For 1. As Conscience will have greater horror when it sins after such Attainments. 2. And as God will ordinarly contend more severely with such even here in this World. 3. So their torment in hell will be undoubtedly greater than others, who had never such things wrought in them by the Gospel, for they who have known the Masters Will, and not done it, are worthy of double stripes, *Luke* 12. 47. *And that servant*, &c.

Non minor est virtus quam quærere parta tueri. It is said of *Hannibal* he could get victory, but he could not keep it.

Consid. 3. What way People may be helped not to lose what the Lord by his Gospel hath wrought in them; In order to which I shall give you these Directions, which are comprehended in the words, *Look to your selves*; And should have been in the first Consideration.

Direction 1. If ye would keep what ye have got wrought in you, ye must be at pains and diligence to do it, *Heb:* 12. 15. 2 *Pet:* 1. 5, 10. *And besides this giving all diligence*, &c. Such things will not be kept without pains and diligence, and ye are the more concerned to use diligence in this case: That 1. Ye are not slack or loitering in things that concern your Bodies and outward Estate. O what diligence to keep what ye have gotten that way, and scrape more to it, *Psal.* 127. 2. *It is vain for you to rise up early, and sit up late, and eat the bread of sorrows.* And I am sure these excellent things of Grace are more worth your pains to keep them, in so far as Christ's Grace, Heaven and your Souls, is above sin, the devil, and the world, and your body and riches; And therefore if ye be at pains to keep your Health, your Stock,

Stock, your House or Lands, ye are obliged much more to keep what of the Grace of GOD he hath wrought in you. 2. Because there is a great deal of diligence used to robb you of these things by your enemies, *Satan* (1 Pet. 5. 8.) *goeth about like a roaring lyon seeking whom he may devour*, and *Job* 1. 7. When GOD asked the Devil *whence he came*, he answered, *I come from compassing the earth to and fro.* And shall Satan be at such pains to destroy you and your Grace, and will ye be at no pains to keep it and to save your selves; And how diligent also are thy wicked companions to rub off you any Impressions ye have taken of good. It is said of the Pharisees, *Matth.* 23. 15. *That they would compass Sea and Land to make one Proselite, and when they had made him, they made him two fold more a child of hell than before.* How diligent are wicked men to draw thee to sin and profanity? But above all, how diligent is thy own heart to delapidat and bankrupt what thou hast wrought in thee? And therefore, as *Prov.* 4. 23. *Keep thy heart with all diligence.* And 3. Because sometimes formerly ye have been at much pains to destroy your own Souls, and therefore ye ought now to be at pains to keep that which will save your Souls: Have ye not as in *Isaiah* 57. 10. wearied your selves in wickedness, have ye not with both hands (*Mic.* 7. 3.) committed wickedness, as if sinning with one hand had not been enough to damn you: And will ye not be at some pains to save that which will save you. *Seneca* that divine Heathen said, *Magna pars vitæ nihil agendo, major male & maxima imo tota aliud agendo quam quod debemus elabitur.* i. e. *A great part of mans life passeth away in doing nothing, more of it in doing evil, and most, nay all of it in doing other things than he should do.* Let the pains ye have been at formerly to marr your own Salvation, Peace and Comfort, stirr you up to diligence to keep them.

Direction 2. If ye would keep what good GOD hath wrought in you, ye must be considering and thinking Men, as the word here *Look to your selves* imports, *Psalm* 45. 10. *Hearken O daughter and consider*, &c. You must consider, 1. The advantage of keeping these things, that it is for thy good, *Job* 22. 21. For hereby thou shalt save thy own Soul, and the Soul of others. 2. Consider the danger of losing these things, for it will be better for thee (2 *Pet.* 2. 21.) *Not to have known the way of Righteousness, than after thou hast known it to turn* (with the dog to the vomit, &c.) *from the holy Commandment delivered unto thee*, &c. And 3. Consider the excellency of the things themselves, *Psalm* 36. 7. How excellent is thy loving kindness,

Direction

Direction 3. If ye would keep what is wrought in you, you must be much in the exercise of some Duties proper for that end: You have a good Cargo aboard, but if you let loose your Taklings and slack your Sails, *&c.* ye may loose Ship and all. As 1. Ye must be much in the Exercise of the Duty of Prayer, *John* 16. 24. --- Ask and ye shall receive, that your joy may be full. 2. In the reading and hearing of the Word, keep constant to the Word, and that is the way to keep your Attainments, 1 *John* 5. 13. These things have I written to you that believe, that ye may know ye have Eternal Life. 3. In dayly trying and examining your own heart, what you have, and what ye have losed, *Gal.* 6. 4. If any man think himself to be somewhat when he is nothing he deceiveth himself. But let every Man prove his own works, and then he shall have rejoycing in himself. 4. In keeping your Consciences pure from known sin, *Job* 11. 14, 15. If iniquity be in thy tabernacle, put it far away, then shall thou lift up thy face to GOD without spot, and shall be stedfast and not fear, the not harbouring of known sin will keep you fixed in what ye have attained. And 5: Gather and heap up all the Experiences thou hast had of GOD, and his Grace in times past, and after remember and view them, *Psalm* 77. 6. I call to remembrance my song in the night, I commune with mine own Heart, and my Spirit made diligent search. The sight of former Experiences will make thee carefully keep what ye have gotten, as verse 11. I will remember the works of the Lord, surely I will remember thy wonders of old.

Direction 4. If ye would keep what is wrought in you, then beware of some things that will blast and consume it, As 1. Avoid sensuality and excess of carnal pleasures and delight, there is nothing will more scatter thy Attainments than these, for if once your Heart be captivat with carnal delights, ye will lose delight in Christ and Godliness. *Solomon* saith, *Prov.* 21. 17. *He that loveth pleasure*, &c. 2. Take heed of Earthly-mindedness, O an earthly mind and poring upon things of the World, will soon blast your Spiritual Enjoyments, the World choaks and devours this precious Seed, *Matth.* 13. 7. And what Astrologers say of the Eccliplse of the Sun is true in this case, That it is occasioned by the interposition of the Moon betwixt the Sun and our Sight; The Moon being an Embleme of the World, so if the World get between Christ the Sun of Righteousness and thy Soul, it will bring eccliplses and darkness upon our Graces. Men that work and howke always in the Earth, may not only lose the sight

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of Heaven, but be at last chocked with the cares and fears of it. 3. Take heed of spiritual pride, if once ye begin to admire your selves, and conceit your Attainments above others, ye are in hazard to lose both them and your selves, for pride (*Prov:* 16. 18.) goes before destruction, and a haughty spirit before a fall, pride is the great murderer of a Christians Enjoyments, for it provokes the Lord to know you afar off. And 4. Above all take heed of grieving the Spirit of GOD, *Eph:* 4. 30. Grieve not the holy Spirit whereby ye are sealed to the day of Redemption. If ye grieve the Spirit, the Spirit will grieve you, and you shall not keep what is wrought in you; That is a heavy word in *Isaiah* 63. 10. They grieved his Spirit, so he was turned to be their enemie. And if GOD turn your enemie, what will become of all your Comforts.

Direction 5. If ye would keep what is wrought in you, be careful to improve these things, for Grace grows by exercise, and Christ stays where he is employed. As 1. If thou hast gotten any measure of Humility or Godly Sorrow, then improve that, and be more humble and more sorrowful after a godly manner, *James* 4. 6. But he giveth more Grace, wherefore he saith, GOD resisteth the proud, but giveth Grace to the humble. Humilitie lays a Foundation for more Grace, and godly sorrow hath a sweet and full Harvest. *Psalm* 126. 5, 6. They that sow in tears, shall reap in Joy. 2. If thou hast gotten any measure of Faith, improve and exercise it, for it will both by exercise keep it self and other Graces, *Rom:* 15. 13. The GOD of your peace fill you with all Joy and Peace, in believing that your Joy may abound in Hope through the Holy Ghost, the more you are in believing, the more ye will abound in Grace. And 3. If ye have attained to any measure of love to Christ, improve that Grace, for by exercising it ye keep it, *John* 14. 23. If any man love me, my Father shall love him. and we will come in unto him, and make our aboad with him. If ye exercise Love to GOD, the Father and the Son will come and make their Dwelling in your Heart, and they will keep what ye have gotten.

Direction 6. Meditat much and often upon these three last things, if thou would keep what is wrought in thee. 1. *Death*, which will make thee careful to keep what thou hast, that thy Lamps be not without Oyl when the Lord cometh, *1 Cor:* 15. 31. And 1. Meditat on the certaintie of Death, and conclude as *Job* 30. 23. For I know that I must die and go to the house appointed for all the Living, and there-

fore

fore I will keep something for a dying hour, the remembrance of death makes some of you keep something to burie you, but let it move you to keep something to save you. 2. Meditat on the terribleness of Death, *Job* calls it *Chap.* 18. 14. *The King of terrors.* And the Apostle calls it 1 *Cor.* 15. 26. *the last enemie,* which is the most formidable enemie, O the pale dreadful countenance of Death should make thee keep something to comfort thee over the terrors of it. And 3. Think often on the concernment of Death, what hangs upon it, much hangs upon dying well or ill, *Eccl.* 11. 3. *And if the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall be.* 2. *Judgement,* The meditation of which will stir thee up to keep something to stand before the Judge with, which will bear thee out in that day, *Matth:* 25. 6, 8. As 1. Meditat on the *certainty* of Judgement, *Acts* 17. 31. God hath appointed a day wherein he will judge the World by his Son Christ. 2: The *severity* and strictness of that Judgement, as to all persons, all practices, all thoughts, and all words, *Eccl:* 12. 14. For God shall bring every work unto judgement, with every secret thing, whether it be good or whether it be evil. And 3. The *propinquity* and nearness of that Judgement to thee, not only thy particular Judgement may be near, which follows immediatlie after thy death, when thy Soul shall be adjudged either to Heaven or hell; But thy general Judgement may be nearer than thou art aware, for of that day and hour (*Matth:* 24. 36.) knoweth no man, *&c:* And 3. If thou would keep what is wrought in thee, meditate often and much upon *Eternity* called Long-ever-more. As 1. The quick *approach* of Eternity, how fast it cometh on, time is rolling away, and there is an Oath sworn by Christ, with his one foot on the Earth, and his other on the Sea, *Rev:* 10: 6. That time shall be no more, and then cometh Eternity with a swift wing. 2. The vast and immense *duration* of it, which admits of no Succession of first or last, but in it ye are to be as long happy or miserable, as GOD is, and your Heaven or your hell after 1000000 ------ is but to begin. And 3. Its admitting of no recess or retirement from it for Eternitie keeps all whom it gets within its Circle, there is no Receding or getting out from it.

Direction 7. Labour to hold in your view these things concerning Backsliders and Apostats, from what they have attained, either in the knowledge of the Truth, exercise of Grace, or practice of Godliness. As 1. The severe challenge the LORD makes of this, even to them whom

whom he loves, *Revel.* 2. 4. *Nevertheless I have somewhat against thee, because thou hast left thy first Love.* Where is thy former Convictions, Resolutions, Repentings, Believings, *&c.* 2. The rebukes that such who lose these good things receive from GOD, even here in the World, how full they are many times of tormenting Convictions, how they go off the Stage, either in disgrace and contempt, as unsavourie salt, or as the snuff of a candle undesired and unlamented. But 3. The dreadful Wrath of GOD in hell, that shall seize those who fall from the Truth, or Practice of Godliness, *Rev:* 14. 10. The same shall drink of the Wine of the Wrath of GOD, which is poured out without mixture, into the cup of his indignation, *&c.* It was a noble Word of *David* Psalm 119. 161. *Princes have persecuted me without a cause, but my heart standeth in aw of thy Word.* And it was a good Answer that a holy Man in the Primitive times gave to a persecuting Emperour, who threatned him with imprisonment if he would not deny the Truth, *Ignosce Imperator, tu carcerem Deus gehennam minatur,* i.e. Pardon O Emperour, thou threatens a prison, but GOD threatens an hell. Tremble then at the sad sight both here and hereafter of broken and bankrupt Professors, that have losed many good things which GOD by the Gospel wrought in them.

✳ *Direction* 8: Commit what is wrought in you by the Gospel to Christ and the Spirit to keep to you, for he will keep both you and it. And this ye must do, 1. As distrusting your self, that ye are not able to hold these things, but will easily let them go at the first pull of a temptation, *Prov:* 28. 26. 2. By the Exercise of Faith hold them, 2 *Tim.* 1. 12. --- *I know whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him against that day.* And then 3. By Prayer commit thy Heart, Grace and Way unto the LORD, *Psalm* 37. 5. *Commit thy way unto the Lord, trust also in him and he will bring it to pass.* And *Prov:* 16. 3. *Commit thy works unto the Lord, and thy thoughts shall be established.*

I shall for a Conclusion of this Doctrine propose some few Questions to you who lately did Communicat. As 1. Is it suitable think ye to cast off sin for a while about a Communion day and to Pray a few days before and after a Communion, and then in a few days to take up your sin again, and cast off and restrain Prayer; Is not this a dreadful mocking of GOD who will not be mocked, *Gal:* 6. 7. Will not this make your bands strong, *Isai:* 28. 22. and fix you more close in the devil's service? And will not this make your latter end worse

than the beginning (*2 Per.* 2. 20.) both as to Sin, shame, offence and Punishment? 2. Is it just or fair in you to have professed at the Communion that ye took Christ for your Husband, and promised to abide with him, when from that Text *Matth.* 22. 4. we pressed you to it, and now within a few days or weeks to desert him and draw up with your old Lovers again, may not the Lord challenge you that ye have forsaken him (*Jer.* 2. 13.) the Fountain of Living Waters, and chosen to your selves broken cisterns, and say where is the kindness of thy Youth, the Love of thy Espousals? And may not the Lord punish thee as those that break Wedlock, *Ezek.* 16. 38. and as one that dealeth treacherously. 3. Have not some of you made particular Vows and Engagements to the Lord against this and that sin, and have ye not been guiltie of it since, have ye not been drunk since ye vowed against drunkenness, have ye not cursed since ye vowed against cursing and swearing, have ye not lyed since ye vowed against lying? Is this to pay thy Vows to the most High? 4. What if ye never see another Communion again, or ever have a fair opportunitie of making or renewing a Covenant with GOD, you may be taken off the Stage, the Ordinances may be removed, your Teachers driven into corners, or tho none of these be, your Hearts may be hardened, that ye shall never come to that Frame again.

But that we receive a full Reward.

I Am now come to the fourth thing in the Text, *To wit*, The Motive to inforce this Dutie, taken from the fear of missing, and the hope of enjoying a full Reward according to the promise, if they shall not lose the excellent Things wrought in them by the Gospel: In these Words, *But that we receive a full Reward*, where you have 1. The Motive it self, a *Reward*, not of Debt but of Grace, as shall be explained. 2. The excellent Propertie of this Reward, it is *Full*; That is, Compleat and wanting nothing, and having all things to make us Happie. 3. The way of Communication of this full Reward; it is *received*, not simply only, but as a Prize and as a Garland, after running and after victorie, as the word bears. And 4. By whom this Reward is received; It is *We* or *Ye*, who keep and lose not these things that are wrought in you. *That we* (or ye) *may receive a full Reward*.

Reward. Yea 5. The Scope, I might from this part of the Text deduce four excellent Truths, As 1. That there is a gracious and excellent Reward to them who do not loſe what GOD hath wrought in them. 2. That this Reward is full and compleat. 3. That it is honourablie received, as a Prize or Garland. And 4. That it is conferred upon and received by thoſe who make it their Work to keep what GOD hath wrought in them by his Word. And 5. That it is Lawful to eye this Reward as a Motive to Duty: But I ſhall comprehend all theſe in three Doctrines.

Doctrine 1. *That there is a certain Reward to thoſe who keep what God hath wrought in them.*

I. That there is a Reward to them who keep what GOD hath wrought in them, and ſo to all the Saints and ſincere Seekers of GOD, is evident, 1. From expreſs Scripture, as in *Pſalm* 58. 11. So that a Man ſhall ſay, verily there is a Reward for the Righteous, *Pſalm* 19. 11. In keeping of them there is great Reward. And *Prov:* 11. 18. -- But to him that ſoweth Righteouſneſs ſhall be a ſure Reward. And the whole Bible is beſpangled with ſuch glorious Promiſes of a Reward to the Righteous. 2. From the declared eternal purpoſe of GOD, in Pre-ordaining and preparing this Reward for the Saints, *Heb:* 11: 16. GOD is not aſhamed to be called their GOD, for he hath prepared for them a City. *That is,* from Eternitie Pre-ordained it, as *Rom:* 8. 30. Whom he Predeſtinateth them he Glorifieth. And tho the purpoſes of the unwiſe and weak Creature may be fruſtrated and made void, yet the Counſels of the LORD ſhall ſtand, *Iſa:* 14. 24. The LORD of Hoſts hath ſworn, ſaying, ſurely as I have thought ſo ſhall it come to paſs, and as I have purpoſed ſo ſhall it ſtand. It is then his eternal Purpoſe. 3. From the Purchaſe of Chriſt, who by his death having payed our debt, and ſatisfied the Law, did purchaſe to us this Reward: Therefore is it called, *Eph:* 1. 14. The purchaſed Poſſeſſion. For, by the blood of Jeſus (*Heb:* 10. 19.) we have entrance into the Holy of Holies, which makes the Saints to ſing, as *Rev:* 5. 9, 10. -- For thou waſt ſlain and haſt redeemed us to GOD by thy Blood, out of every Kindred, and Tongue, and People, and Nation. And ſo either Chriſt muſt loſe all his Sufferings and Travel of his Soul, or there muſt be a Reward for the Saints. 4. It is evident from the Means which GOD hath appointed for obtaining this Reward, *Mat:* 11. 12. The Kingdom of Heaven ſuffereth violence (that is, in the diligent and fervent uſe of Means) and the violent take it by force;

It is said to be an undenyable Maxim, That GOD and Nature do nothing in vain, and it is as true of GOD and Grace they do nothing in vain, for all Means imply an end, else they cannot be called Means, unless they lead to some end. GOD would never have appointed these Ordinances, if it had not been to lead People to their Happiness, and train them in the way to Eternal Life. 5. From the Beginnings, Foretastes, Earnest, Seals, and First-fruits of this Reward enjoyed here, 2 *Cor*: 5. 5. Now he that hath wrought us, for the self same thing is GOD, who also hath given unto us the earnest of the Spirit. And 2 *Cor*: 1. 22. who hath also sealed us, and given the earnest of the Spirit in our hearts. And *Eph*: 1: -- 13, 14. The holy Spirit of Promise which is the Earnest of our Inheritance. And *Luke* 17. 21. The Kingdom of GOD is said to be within the Saints. And will GOD give the First fruits and not the Cropt, will he give them the Earnest and not the full Bargain and Possession; Or, will he give the Beginning where he never intends to give the End, far be it from our GOD. And 6. The Scripture makes mention of some who actually enjoy this Reward, as *Job*, *Paul*, *David*, *Solomon*, &c. Is not *David* now sweetly singing, *Whom have I in Heaven but Thee*, and *Job* now saying without a doubt or fear, *I know that my Redeemer liveth*, and *Paul* now hath his Conversation in Heaven: And in a word, there are many recorded in Scripture (*Heb*. 6. 12.) who through Faith and Patience inherit the Promises. I might further evince this Truth, From 1. The infinit Riches of Glory in GOD, and his delight to communicat them to the Sons of Men. 2. From the large Capacitie wherein GOD hath made Man to receive this Happiness and infinit Rewards. 3. From GOD's raising the Nature of Man to such a height as he hath done in Christ Jesus, even to unite it to the second Person of the GOD-Head, in an Hypostatical Union. 4. From GOD's rewarding of wicked men with temporal rewards for services done to him, *&c.*

II. What is this Reward? But before I speak to it, I must premit a few things. As 1. That word, *Isa*: 64. 4. and cited in 1 *Cor*: 2. 9. *For as it is written, eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which GOD hath prepared for them that love him.* The eye of Man hath seen admirable sights, if we will believe Historians and Travellers, even Coasts of Pearl, Rocks of Cristal, *Mausolus*'s Tomb, *Diana*'s Temple, and the *Egyptian* Pyramides. The Ear hath heard the most delicious Sounds (tho Philosophers can-

not well tell what Sound is) and great things of the Deity, a Soul immortal, *&c.* And the Heart of Man hath conceived and is able to conceive great things, as Mountains of Gold, Rocks of Diamonds, *&c.* (though I know its doubted among Philosophers if the Mind can conceive a thing impossible) and conceive the Sea to be molten Gold, and every Stone a Jewel, and the Air Crystal, *&c.* And yet tho the Spiritual Eye, Ear and Mind be far above the Natural Senses and conceptions, yet can it not comprehensively or fully hear or see, or conceive the inestimable matchless Reward of the Saints. 2. As it goeth far beyond conception, so it surpasseth expression, the Tongues and expressions of Angels or Men (no not of these who enjoy it) can sufficiently declare what it is. And if *David* having but a glimpse and a taste of it, said, 2 *Sam.* 7. 20. *And what can David say more,* as being at a stand, and wanting words to express what he felt here, O how would he much more find himself at a loss to express the full fruition of this Reward had he seen it here. 3. Take all the created Glory, Beauty and Excellency that is in the World, and if it were possible to make a Confluence and extract of the Quintessence of it, and communicat that all in one, yet it would be but a dark shaddow of this Reward, if all the Stars in Heaven were all Suns, and this glorious Sun enlarged to Millions of Millions more large and more bright than it is, all would be but a poor emblem of this Reward: and therefore it is reserved to eternity to be known, and but a small part of it known here that Faith & Hope, Patience and Love may be exercised upon it till we come to the enjoyment of it in Heaven, when *Christ* (2 *Thess:* 1. 10.) *shall come to be glorified in his Saints and to be admired in all them that believe.* And 4. All the vast desires and hopes of the Souls of the Lords people here, they come infinitly short of what shall be hereafter of this Reward, yea and their enjoyments of it in part here also, for these are but narrow and strait, altho these desires and hopes be very far extended, yet do they fall infinitly short of this Reward, as it is in its height and extent, for he giveth (*Eph.* 3. 20.) above what we are able to ask or think. All which put together commends the Hight, Deepth, Breadth and Length of this excellent Reward, as above all Conception, Expression, Resemblance, Desires, Hopes or Enjoyments of it here, and puts me in mind of that famous passage which *Augustine* hath in one of his Epistles, that the very same day wherein *Ferom* dyed he was in his study, and got Pen, Ink and Paper to write something of the Glory of Heaven to

Jerom

Jerome, and suddently he saw a Light break in to the study, and a sweet smell that came unto him, and this Voice he thought he heard, O Augustine *what doest thou? dost thou think to put the Sea into a little vessel.*

These things being premised, I come to give you a glimpse (and it will be but a glance) what this excellent reward is, which I shall endeavour to do, 1. Negatively. 2. Comparatively. 3. Positively. And 4. Oppositely. I begin then (1.) To shew you what this Reward is *Negatively*, there is no evil in it, for then they shall be fully, absolutely and everlastingly freed from all kind of evil, for as when the Sun is at his height there is no shaddow, so when the Saints are at the height of their Happiness there shall be no evil or cloud or shaddow in it, For 1. There is in this Reward a freedom from all evil of *sin*, which is the greatest evil of all evils, *Rev.* 21.27. *There entereth nothing there that defileth*, &c. This Reward excludeth all Sin, both original of the Nature or actual & of the Conversation the Saints are washen clean in the Blood of the Lamb, and as *Eph.* 5. 27. *Presented to the Father not having spot or wrinkle or any such thing.* Believers if ye were once in Heaven ye shall sin no more, ye shall never be troubled with a hard, hypocritical, unclean Heart any more ye shall never be dead and dull or wander in Gods service any more yea and not only from all sin but from all savour of sin, and from all remains of sin from all the scarrs and Marks of Sin, yea and from all the fears of sinning any more, for a man may be healed of a wound and yet have a scarr and mark of it, and a man may be taken from Prison and yet smell of the Prison and be in fears to be cast into it again; and so this Reward frees you from sin and from the marks of sin, and from the possibility of sinning. From all Sorrow & cause of Sorrow, *Rev.* 21. 4. God shall wipe away all Tears from your Eyes, and *sorrow and sighing* (Isa. 35. 10.) *shall fly away*, 1. You shall have no more Soul Desertions or hiding of his Face or ground for such a Complaint as that in *Psal.* 13. 1: How long wilt thou forget me O Lord, how long wilt thou hide thy Face from me? You shall no more look into your Heart and miss Christ, ye shall no more look into your Chamber and miss your Beloved, ye shall no more go to the Watch-men crying, *saw ye him, saw ye him*; But he shall be for ever with you and ye for ever with him. 2: Ye shall have no more Temptations from the Devil the World or the Flesh; O how here ye are in-

invironed with Tentations in every Condition, in every Place and in every Time, all are armed with Temptations which makes us often pray, *Lord lead us not into Temptation*: But blessed be the Lord, that when this Reward comes will make us sing and say as *Psa.* 124: 6, 7. Our Soul is escaped as a Bird out of the Snare of the Fowler, the snare is broken and we are escaped. 3. You shall have no more Doubts of his Love and of your Interest in him or any more sense of his Displeasure and Wrath. There shall be no more such Language in your Mouth, as, Oh I doubt if God love me, O I know not if I have any Interest in him, O I fear I be but a Hypocrite, O how shall I know that my Heart is upright with him, and no more sense or fear of his anger, for *he hath caused his fury towards you to rest* (Ezek. 16. 42. *Isa.* 12. 1.) *and his jealousie to cease, and he will be angry with us no more.* Then you shall not complain as now, O he writeth bitter things against me, he holdeth me for his enemy, he setteth me up as a mark, *&c.* O the Wrath of God is heavy to be born; But O blessed day when all these doleful Complaints shall be turned unto Admiration of his Love and when he shall say as *Isa.* 60. 2. Arise and shine for thy Light is come, and the glory of the Lord is risen upon thee. And 4. You shal have no more suffering or Affliction from any airt, neither from the wicked World, who shall mock, imprison, banish. head or hang no more. Now their flood of persecutions is dryed up, their Horns are cut, they pursue like *Pharaoh*, but they shall not overtake, and where ye pass over they shall fall, for as *Jer:* 50. 34. *your Redeemer is strong*, &c. I may say of all your enemies as *Moses* did to the People of *Israel* of the *Egyptians*, *these your enemies that now you see, you shall see them no more* Nor from God upon your persons, no more crying out O my Head, my Side, my Stomach, *&c.* all diseases are perfectly cured, for *the inhabitants of that Land are not sick* (Isa. 33. 24.) *for the Lord hath forgiven them their iniquity*, nothing shall hurt here, &c. But (2.) Take a view of this Reward *comparatively*, and 1. Compared with *Adams* Reward in the estate of Innocency; it doth far exceed that Paradise-reward which he was to have upon his perfect Obedience. For 1. As *Adams* Constitution of Body was but natural, so his Paradise was but a natural Happiness, suteable to his natural Body; But in Heaven (as we shall hear) our Bodies shall be Spiritual and our Reward Spiritual, 2 *Cor.* 5. 4. 1 *Cor.* 15. 53, 54. *This mortality shall put on immortality*, &c. 2. There was a possibility that *Adam* might lose his happiness being created mutable and obnoxious to Temptations; But in Hea-

Heaven there is no possibility of losing this Reward, for no Temptation shall reach you, and ye are as Pillars (*Rev.* 3. 12.) to go in and come out no more, and no man shall take your Crown from you. And 3. There was nothing of a Redeemers Love in *Adams* reward, nothing of a Christs coming in to the World, and taking on our Natures on him, dying, interceeding, *&c.* for man, and of all the persons of the Trinity their distinct working about Mans happiness, which there is in this excellent Reward. 2. Compare it with the Happiness of Angels, and ye will find that in some Respects it goeth beyond the happiness of the blessed Angels themselves. For 1. The Union that the Saints have with God in Heaven, is nearer than the *Union* which the Angels have with God, because he took not upon him (*Heb.* 5. 16.) the nature of Angels, but an Hypostatical Union of the humane Nature with the Divine Nature in Christ, in regard of which he called them his Friends, *John* 15. 14. and we are said 1 *Cor.* 1. 9. to have *fellowship with Jesus Christ*, and are said *Rom.* 8. 17. to be his Brethren and Co-heirs with him, we are the Spouse of Christ *Cant.* 4. 8. and they are but his Servants and ministring Spirits, *Heb.* 1. 14. But we are his Members and in a wonderful way one with the Father and the Son; It is a wonderful Expression, *John* 17. 21: *As thou Father art in me and I in thee, that they also may be one in us.* He never prayed such a Prayer for the Angels. 2. We are said to be loved by the Father, *with the same love wherewith he loved the Son*, John 15. 9. Now tho God loved the Angels, yet it is not said that he loved them with the same love wherewith he loved his Son. And 3. The *Righteousness* whereby we stand righteous before God is greater than the Righteousness of Angels, because it is the Righteousness of the second person of the Trinity, and that is a higher and more glorious Righteousness than the Righteousness of any meer Creature; And thus tho the Righteousness of the Angels be perfect in its kind, yet is it not the righteousness of a Redeemer; And thus of this Reward comparatively, *&c.* And 3. Compare it with what we have of this Reward here in part. O what we shall have in Heaven doth far exceed it in Degree, tho not in Kind. For 1. All we have of this reward here in this Life is *mediat* in Ordinances and Duties which are the Chariots by which he *descends* to us, and the Wings by which we *ascend* to him, *the Tabernacle of God* (*Rev.* 21. 3.) *is with men* and by Duties we have *our Conversation* (Phil. 3. 20.) *in Heaven.* But then our Reward shall be immediatly enjoyed face to face, 1 *Cor.* 13.

13. 12. for now we see through a Glass darkly, but then face to face, for the Lamb is the Light (*Rev.* 21. 23.) and Temple. 2. Here we have this Reward both in *measure* and small Degree, *Job* 26. 14. how little a Portion of him is known; But then we shall enjoy it above *measure*, even to running over, and therefore it is called *Psal.* 16. 11. *fulness of Joy*, here we have but as in a Bucket, but then we shall have it as an Ocean. 3. Here what we enjoy of this Reward is by *fits* and starts occasioned by your sinful Diversions and his Withdrawings, now we have God and then we lose him again, sometimes crying out as *Cant.* 5. 6. *I opened to my beloved, but my beloved was gone and had withdrawn himself.* But then in Heaven ye shall enjoy him *without interruption* or intermission and be with the Lord (1 *Thes.* 4. 17.) for ever, never to want him or have a cloud betwixt you and him. 4. Here ye have this Reward in *hope* and expectation, and Christ is in you (*Col.* i. 25.) *the hope of glory*; But hereafter ye shall have this Reward in *Possession* and eternally say and sing, as *Cant.* 6. 3. *my beloved is mine and I am his he feedeth among the Lillies.*

But (3.) I shall give you a glance of this Reward *positively* which I shall reduce to these things following.

(1.) There is a blessed *sight* or *vision* of God, *Mat.* 5. 8. *Blessed are the pure in heart for they shall see God.* Now this Vision of God is 1. as he is, as in 1 *John* 3. 2. *But we know that when he shall appear we shall be like him for we shall see him as he is*, which is to see him, 1. Not only *negatively*, as only we do here, what he is not, that he is not finit, that he is not unjust, *&c*: but we shall see these *positive* Excellencies in him of Holiness, Justice, Goodness, *&c.* 2. Not only with Relation unto other things as that he is a King to his Subjects, a Father to his Children, a Husband to his Spouse, *&c.* but as he is *absolutly*. 3. Not only in his *effects* in the Creature, as when we look on the Sun there we see much of his Power, and when we see the World, there we see much of his Wisdom, *&c.* But then we shall see his *Power*, his Wisdom, *&c.* it self, and not only in the effects of it. 2. It is to see God in his Unity as an infinite and simple Being, and all these several Attributes which we apprehend diversly are but one simple Essence, which we shall apprehend all in one pure simple *Being*. 3. We shall see him in his *Trinity* that there are three persons in that one Essence, and how the Father did beget the Son, and how the Holy Ghost doth proceed from both Father and Son; That great Mystery of the Trinity which we do not now see but only believe shall then be clearly seen by us. 4. We

shall see God in his *Glory* and Beauty, *Isa.* 33: 17. *Thine eyes shall see the King in his beauty*, there is a great difference betwixt seeing a King in his Ordinary and seeing him in his Robes of Majesty and Crown on his Head, sitting on his Throne, and his Scepter in his hand, with all his Nobles about him, even so shall ye see God in Heaven. 5. We shall see the *Counsels* of God anent his electing of some and reprobating of others, which we cannot perceive here, why God should choise one man and reject another; But then we shall see his cabine Counsels, why he did this and the other thing in the World, and the reasons of his doing them. And 6. We shall see God *in our selves*; it is much to see God in the Creature but much more to see him in our selves; He shall be admired (2 *Thess.* 1.10.) in all them that believe. As God appeared glorious in Christ Jesus, so shall he appear glorious in his Saints. So then this Reward is a blessed sight and vision of God; and if it was said of your Vision here, *Mat.* 13. 16. Blessed are your eyes that you see these things, that you see here, but much more blessed are your Eyes in seeing what you shall see hereafter.

(2.) There is in this reward, as to its positive Consideration a blessed *Fruition* and Enjoyment of God as your Portion, for sight without fruition would never make you happy, but then ye shall enjoy God as far as your Nature is capable. *Psa.* 73. 25: *Whom have I in Heaven but thee*; and this enjoyment of God has these things in it, 1: A close *Union* with God which is the accomplishment of that prayer *John* 17. 21. *That they all may be one as thou Father art in me and I in thee, that they also may be one in us*, which far surpasseth the Union we have with God here both in Closeness, Duration and Sweetness. 2. A sweet *communion* with God, Christ and the Spirit, this is that which is begun here 1 *John* 1. 3. *Our fellowship is with the Father and his Son Jesus Christ*, and this is that wherewith after every Sermon we do bless you, 2 *Cor.* 13. 14.---*the Communion of the Holy Ghost be with you all. Amen.* Which Communion stands 1. In the *delight* God and the Saints have one in another, they are his delight *Prov.* 8. 31. *his delight is in the habitable parts of the earth*, and he is their Delight, *Psal.* 37. 4. *delight thy self in the Lord*, O his delight is such in them that *Zeph.* 3. 17. *he will rejoice over thee with joy, he will rest in his Love, he will joy over thee with singing*, in regard they are so nearly related to his Son Christ in whom he hath such pleasure, in regard he sees so much of his own Image in them, as a Father or a Mother delights in their Children, because they see so much of themselves in them; so God sees himself:

ſelf in his people, and this makes him delight in them, and in regard he hath attained his great end in their Salvation, his own Glory, for according as a man attains his end, ſo is his delight in his Work. And O what delight they have in him, for they delight now more in himſelf than in any thing they have from him, or the created Glory they enjoy; They delight in his Glory, both his eſſential Glory and all the Reflections of it in and by the Creatures, and they delight in his preſence and Company and being with him, and they delight in themſelves as he being in them, and having Glory by them. 2. This Communion ſtands in the full, free and conſtant *Communication* of what they have one to another; For God doth fully, freely and conſtantly communicat and let out himſelf to the Saints, and they do in like manner communicat and let out themſelves to him in praiſing loving and following him, And 3. This Communion ſtands in a *familiar converſe* between God and the Saints. For tho his Majeſty be infinite and great, yet it ſhall be no way a terror to them, but as one friend converſeth with another ſo ſhall God converſe with them, *Job* ſhall have no reaſon to ſay *be not thou a terror unto me*; and they ſhall ſweetly diſcourſe and open their minds one to another, yea they ſhall ſweetly give and take one from another and be uſeful one to another by giving and receiving. And 3. In this Fruition and Enjoyment there ſhall be a clear and ſweet Reflection whereby they come to know that they enjoy and what they enjoy, 1 *John* 5: 13. for without this Reflection, enjoyment could not be comfortable, what comcomfort is there in the enjoyment of any thing unleſs we know we have it, other Creatures have many excellent things, but they know not that they have them, as the irrational Creatures who have no reflect acts on what they have, and even the Saints here have many excellent things from God, which becauſe they know not that they have them, they have but little or no comfort from them: But in heaven ye ſhall enjoy God and know that ye enjoy him, which will add much to your happineſs.

(3.) In this Reward there is a ſweet Society and Converſe with exeellent Company, for good Society and Company is reckoned even by Heathens the great comfort of Life. And the Company we have in Heaven is, 1. The Man Chriſt who is there and with whom ye ſhall converſe, *John* 14. 3. *where I am there ye ſhall be alſo.* If it would have been counted by you a great happineſs to have ſeen Chriſt in the Fleſh, when in a low Condition (which was one of *Auguſtines* three

Wishes, *viz.* to have seen Christ in the flesh, to have heard *Paul* preach and to have seen *Roome* in its Beauty and primitive Integrity) will it not be much more satisfying to see him and speak with him in his glory at the right hand of God, if there was such vertue in Christ upon Earth, that from the hem of his Garment healing went forth, O what vertue will there be in him in Heaven; and if he was so glorious in his Transfiguration upon the Mount, that the Disciples said *Mat.* 17. 4. It is good to be here, O what glory hath he now in Heaven, even that which he had before the World began. 2. In this Reward ye shall have the Company of Angels, *Heb.* 12. 23. ye are come unto Mount Zion, *&c.* to the innumerable Company of Angels, these excellent Spirits that ministred unto you, that rejoyced at your Conversion, and that carryed you to *Abrahams* Bosome; O how sweet and heartsome will it be to converse with them in Heaven tho we know but little of the way of Converse among Spirits, whether it be by the Act of the will, *&c.* yet certainly a Converse and Communication there will be. 3. The Company of the glorified Saints as in that *Heb.* 12. *the General Assembly of the first born*, &c.

Bolton 628. If it was sweet to live with the Saints here when they had their Imperfections, their Afflictions and Corruptions, O how sweet will it be to be with them, when they are free of all these; if it was pleasant to be in the same yoke with them here either in doing or suffering (as Dr. *Taylor* blessed GOD he was in the Prison with that *Angel Bradfoord*) O how pleasant will it be to enjoy the same reward together; And if it was delightful to talk of Heaven together when ye were here, O how delightsome will it be to enjoy it together; And ye who were wont to complain to one another, and to open your doubts to one another, and to vent your fears to one another, whether ever ye should come there or no, O how sweet will it be to rejoyce with one another, and to triumph over these Complaints, Doubts and Fears together. It cannot but be comfortable to *sit down with Abraham, Isaac, and Jacob* (Matth. 8. 11.) *in the Kingdom of* Heaven. And, 4. In this reward ye shall enjoy the company and society of your own Godly Relations that are gone before you. *David* said of his Child 2 *Sam.* 12. 23. *I shall go to him he shall not return to me*; O sweet such a Friend such a Wife, such a Child dyed at such a time, and within a little I shall be with them. This brings me upon the Question if we shall know one

one another in Heaven. But I shall not descend unto it, Only 1. Whatever Knowledge we have here, that doth not import an imperfection, shall certainly continue, and what imperfection can this Knowledge of one another in Heaven import? Its true Knowledge, as here shall be perfected; And why not this Knowledge also? For no doubt in Heaven we shall know our Relations, and be known of them. 2. If we shall know the Saints we never knew, then we shall much more know them in Heaven whom we knew on Earth; But we shall know *Abraham*, *Isaac*, *Lazarus*, &c. as in *Matth*: 8. 11. And therefore, *&c.* 3. The Argument which *Luther* discoursing on this Subject the night before he dyed, was this, If *Adam* in Innocency knew *Evah* his Wife upon the first sight, much more in Glory in Heaven shall we know our Relations, where the Light is brighter than in Innocencie, and having the Advantage of their former Knowledge of them on Earth. And 4. Ministers will know their People whom they have converted on Earth, *Isa*: 8. 18 *Lo here am I and the Children whom thou hast given me.* And *Paul* saith 1 *Thes*: 2. 19. Ye are my Joy, my Crown and rejoycing in the day of Christ. Yea 5. Whatever may add to your Happiness, shall be in Heaven, but this will contibute much to heighten the Happiness of the Saints, to see and know their Relations there. And therefore it shall not be wanting, for if it was comfortable to you on Earth to see them seeking GOD, or to believe them to be in Heaven, and have hope of their Salvation: O how much more comfortable will it be to see them there enjoying the same Reward with you. But ye must understand this with these Cautions, 1. That we shall not know them (2 *Cor*: 6. 15.) after the flesh, as we do here, we shall know they have been our Relations, but we shall not converse with them as such, but only as the Relations of Christ, and as the Children, Spouse and Brethren of Christ. 2. Christ the great and glorious Object, shall so be the Delight and Rejoycing of the Soul, that (in a manner) there shall be no room for delight in one another, but in as far as he shines in them, for ye shall be as the Angels of GOD. And 3. Ye must not dream of coming even to this part of the Reward, without the use of the Means, and taking pains to be with your Relations in Heaven. You shall not come there unless you follow their Faith and Patience.

4. In this Reward there is a Perfection of all Graces, 1. *Cor*: 13. 9, 10. *For we know in part, and we prophesie in part, but when that which is perfect is come, then that which is imperfect shall be done away.* And this great

great Perfection of Grace shall be most conspicuous in these two, 1. Love the greatest of Graces, 1 Cor: 13. 8. *Charity never faileth.* And 1 *John* 4.16. *God is Love, and he that dwelleth in Love dwelleth in God and God in him.* For 1. Now ye complain dayly, alas I cannot love him, I cannot love him more and better: But then thou shalt not choose but love him. 2. Now ye see but little of his Amiableness and Beauty, and cannot love him much; But then ye shall see his perfect Beauty which will keep you in continual Embracements of him, and if ye have said and sung here, as *Psalm* 18. 1. and *Psalm* 116. 1. *I love the Lord because he hath heard my Supplications*: O how will ye love him that hath given you this Reward. And 3. He not only gives you leave to love him and imbrace him, but he loves you and returns you love again: he loved you before ye loved him, he loved you when ye were an enemie, did he not love thee when thou questioned his Love; And will he not now continue to love thee, will he not love thee when thou art a Son, and will he not love thee when thou art fully perswaded of his Love. If he loved thee so well when thou was on Earth, as to put *everlasting arms underneath thee*, Deut: 33. 17. And *to put his left hand under thy head, and his right hand to imbrace thee*, Cant: 2. 6. O how will he love thee in Heaven, O the blessed meeting that will be betwixt Christ and a glorified Saint. So a part of the Saints Reward is the mutual Imbracements of Love betwixt Christ and them. And 2. Joy is made perfect, for they are said to *enter* (Matth: 25. 21.) *into their Masters joy.* And *Psalm* 30. 5. *Weeping may endure for a night but joy cometh in the morning:* For 1 All Christ's sorrow, tears, pains, agonies, death, was for this very end, that ye might have Joy, *Psal.* 110. 7. yea, and all his Words and Works tend to this, *John* 15. 11. & 16. 24. *That your Joy may be full.* Yea, all their own sufferings tend to this also, *Psalm* 94. 12, 13. Blessed is the Man that thou chooseſt, that thou mayest give him rest from the days of adversity. 2. If you had so much Joy here in the lifting up of the Light of his Countenance (*Psalm* 4. 5.) that surpasseth all the Joy of Corn and Wine, when it doth abound. O what Joy wilt thou have when his full Face shall shine upon thee without a cloud or courtain interveening. And 3. This Joy is also mutual, for not only will the Saints who rejoyced at thy Conversion, the Angels that carry thee to Heaven rejoyce at thy Glorification, and welcome thee to *Heaven*: But GOD will rejoyce over thee, *Zeph*: 3. 17. And Christ will rejoyce that he hath found of the Travel of his Soul, he will joy in thee as a part of his *Harvest*, and Fruit of all his Labour and Sufferings.

5. This

5 This reward consists also in the glory and happiness of the Body, *Rom.* 8.1 23. For that the Body must share in this reward is highly rational; because the Body hath a burden both in the acting, and in the suffering of a Christian, *Gal.* 6. 17. 2. The Body was redeemed by Christ as well as the Soul. 3. And the Body is to be imployed in Heaven: For *Job* says, with thir eyes I shall see him, and not another for me. 4. And Christ took on a body upon him. 5. And because of the near Union betwixt the Body and the Soul, because, 6. our bodies are the Temples of the Holy Ghost, and part of the Members of Christ. 7. And to confound the damned in Hell, who shall see these Bodies glorified which they persecuted, *Luk.* 16: 12. Now the Glory of the Body consists in this, 1. The Bodies of the Glorified Saints shall be *Spiritual* (or rather Spirituous) Bodies, 1 *Cor.* 15. 44. *It is sown a natural body, it is raised a spiritual body, there is a natural body and there is a spiritual body*, the meaning whereof is not that the substance of the Body is changed into a spiritual substance, for we shall have the same Hands, Eyes, Feet in Heaven that we have here on Earth; but the Body is called spiritual in regard, 1. It shall not need outward refreshment of Food, Raiment or Sleep, but we shall be as the Angels of GOD, *Matt.* 22. 31. who need none of these things. 2. In regard they shall be possessed fully with the Spirit of GOD communicate from Christ the Head to us. 3. In regard in all things they shall be subject to the Spirit of GOD, and wholly guided by him. 4. And in regard of the activity and nimbleness of their motion, tho it will not be in an instant, yet will it be quick; 2. The Bodies of the Saints in Heaven shall be *Immortal* Bodies, 1 *Cor.* 15. 42, 52. *It is sown in corruption, it is raised in incorruption*, and v. 52.--- *The dead shall be raised incorruptible, and this corruption must put on incorruption, and this mortality must put on immortality.* You have now a dying Body about with you, but then Death is swallowed up of Life. Now the Body is not said to be immortal, 1. Essentially, as GOD is but only preservatively as we are kept by the Power and Grace of God from dying. 2. Nor conditionally as *Adam* was in Innocence but by the Union with the Body of Christ Jesus, which is so strict, tho it be not essential, yet it is real and near, so that we are preserved from dying. Nor 3. As the Angels are immortal who are so by Creation, being made immaterial substances but only by GOD's appointment, and by the perfect renovation of GOD's Image in us. Nor 4. Are our Bodies so immortal as the Bodies of the damned in Hell are, for they are miserably immortal,,

immortal, and it were good for them they could die, because their life is a miserable life; but the Bodies of the Saints are graciously immortal, and they live a glorious life. And 3. The Bodies of the Saints shall be *Glorious* and beautiful Bodies, *Phil.* 3. 21. *The Lord Jesus Christ who shall change our vile bodies that it may be fashioned like unto his glorious body.* If there be any deformity in the Body here, it shall be all taken away in Heaven; for there is a Redemption of the Body from all these and that which is sown in dishonour and given to be meat to worms, shall be raised in Glory, as *Mat.* 13. 43. *Then shall the righteous shine forth as the Sun in the kingdom of your father,* a due proportion of parts without infancie or monstruositie, amiableness of colour, and a chearful aspect, *Dan.* 12. 2. *Col.* 3. 4. *Isa.* 65. 20. Yea 4. The Bodies of the Saints in Heaven shall be *agile* or active Bodies and very nimble in following the Lamb, our Tongues in praising him, our Eyes in beholding the Lamb on the Throne, our Ears in hearing of him: O how active will all these be in Heavens work: For its said, *Isa.* 40. 31. *They shall run and not be weary, and walk and not be faint.* Then since your Bodies are to share in this reward, see ye 1. Make not your Bodies instruments of sinning, *Rom.* 6. 19. will ye spend the strength of that Body that is to be glorified in whoring, drinking, *&c.* Wilt thou curse and damn with that tongue wherewith thou should bless God and sing Allelujahs to him: will thou give that eye to be a Pander to thy lusts that should behold him? Wilt thou give that ear to hear profane and lascivious discourse that must hear the voice of Christ, *&c.* 2. Do not spare your Bodies either in his service when ye are called, but give them a holy and a reasonable Sacrifice to him, or in suffering for his truth, give freely your head, your hands, *&c.* to be affixed on poles, to be dismembred, *&c.* for his truth, as a young youth whom *Eusebius* mentions, who when they were cutting off his Arms and Legs for the Truth, said, *That he had received these Members from God, and would give them back to him again, and he hoped to receive them back again from God at the resurrection.* And 3. send your Hearts to Heaven, till your Bodies come there, send Messengers of desires and longings till both Soul and Body come to enjoy this reward together. 4 Fear not death. 5. Grieve not excessively for Friends.

III. I shall show these Similitudes or Names whereby this Reward is held forth in the Scripture, at least a few of them which give us a view of the Place where it is to be enjoyed. As 1. It is called a *Kingdom, Matth:* 25. 34. *Come,* &c. *and inherit a Kingdom,* &c. and a Kingdom

dom with this difference from all others, who have but one King, or where one is King, but here all are Kings, *Rev:* 1. 6, As also it is called the Kingdom of GOD, *Matth:* 6. 33. That is, according to the *Hebraism* a most excellent Kingdom, as in *Psalm* 80: 10. *The Cedars of God* that is most excellent Cedars, so the Kingdom of GOD is a most excellent and most glorious Kingdom. 2. This Reward is called *Paradise*, with reference to the Place of it. Thus Christ says to the thief on the Cross, *Luke* 23. 43. *This day shalt thou be with me in Paradise.* 3. It is called an *Inheritance*, *Eph:* 1. 18. Even such an Inheritance as is fit for the Majesty and Mercy of GOD to bestow, for the precious Blood of Christ to purchase, and for the Spouse of Christ to enjoy, called also 1 *Pet:* 1. 4. *An Inheritance incorruptible and undefiled that fadeth not away.* Nothing within it to consume it, and nothing from without hath access to make it decay, there shall neither be diminution nor abolishment of it, but it shall be still full and fresh after millions of years as at the first entrance to it. And it is called the Inheritance of the Saints in Light, *Col:* 1. 12. Where every word adds to the sweetness of this Inheritance, as an Inheritance not a Tenentry at will, an Inheritance of the Saints his own People, and of the Saints in Light. 4. This Reward is called a *City*, *Rev:* 21. where ye may read the Description of it at your leasure, and by the Apostle, *Heb:* 13. 14. *A citie not made with hands*, &c. And a City wherein there are many Mansions and Habitations, *John* 14. 2. In my Fathers house are many Mansions, and I go to prepare a place for you. And *Luke* 16. 9. *They shall receive you into everlasting habitations*, in opposition to all our Earthly Dwellings, which though never so Magnificent and commodious, yet shall they be laid in the dust.

But as to the Debate anent the particular Place where this Reward is to be enjoyed, it might possibly satisfie your Curiositie, but would not edifie you to fall upon a particular discussion of the diverse Opinions of School-men, Fathers, and Others about it. Some say the Place of this Reward shall be upon the Earth, That there shall be a new Heaven and a new Earth, and in that shall the Saints enjoy this Reward, for which they alledge that place in *Matth:* 5. 7. *The meek shall inherit the Earth.* And that in *Isa:* 65. 17. and 2 *Pet:* 3. 13. Because say they, as here on Earth is the place of their Graces, so shall it be the place of their Glory, and as here hath been the place of their suffering and reproach, so here also shall be the place of their Honour and Outgate. But these Places being Spiritually to be understood,

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they give no Warrand for that Notion. Others say that the enjoyment of this Reward is tyed to no particular place, whether Heaven or Earth, but there where GOD is, there Heaven and this Reward shall be enjoyed, for it is the Presence of GOD that makes Heaven. Now, altho this be a Truth, yet since the Bodies of the Saints are to enjoy this Reward, and which cannot be every where, but must be circumscribed to a place, undoubtedly there is a material place where this Happiness and Reward is enjoyed. And others think (which is but a wild fancie) that every Saint is to have a Starr for his Habitation to dwell in; This the *Jewish* Rabbies, some of them held, which they build on that place, *Dan*: 12. 3. As also that in *John* 14. 2. But as this would suppose the number of Saints and Stars to be equal, so these Scriptures are mistaken. Yea, others say it is in the Air, from 1 *Thes*: 4. 16. But as that is to Judgement, so it is far above that.

But that I may hold forth to you what Light the Scripture affoords, as to the Place of this Reward, know that the Scripture calls the Place where this Reward is enjoyed Heaven, as in 1 *Pet*: 1. 4. And the Scripture gives us a distinction of a three-fold Heaven. 1. There is the *Aerian Heaven*, which is the whole space betwixt the Earth and the Sphere of the Moon, which containeth the Air, where the Birds flie, and from whence Hail, Snow, Rain, and other Meteors do descend, hence the Birds that flie in the Air are called, *Matth*: 6. 16. *the Fowls of Heaven*. 2. There is an *Aetherian* or Skiey Heaven, and this contains the several Orbs of the Moon, Sun, and Stars, and is called *Gen*: 1 14, 15. the Firmament, or the *Expansum*, and therefore these Celestial Bodies of Sun Moon and Stars are called *Deut*: 17. 3. the Host of Heaven: And of both these Astronomers and Philosophers speak much. And 3. There is an *Empyrean Heaven*, which is above both these, and more Glorious and Beautiful than both these Heavens, which is called the third Heavens, 2 *Cor*: 12. 2. I knew a Man caught up to the third Heavens, and is called *Deut*: 10. 14. the Heaven of Heavens, where GOD dwells, whither Christ ascended, and where all the Saints are glorified, which for its Bigness and Beauty is admirable, and whereof Natural Knowledge, Astronomie, *&c.* can give us no insight, which made *Aristotle* that great Secretarie of Nature say, that beyond the visible and moveable Heavens, there was neither Body, Space, nor Vacuum, nor Time nor Place, yet are we perswaded from the Word of GOD that there is a Heaven above and beyond these visible and moveable Heavens, which shall be the Place

where

where the Saints ſhall for ever enjoy this Reward, as particularly in *Deut.* 4. 39. 2 *Cor:* 3. 2. *Eph:* 4. 10. *Col:* 3. 1. So the Place of enjoying this Reward, is that moſt bright and glorious Heaven of Heavens, or Space far above the viſible Heavens, called the third Heavens, where GOD manifeſts his Glory, where Chriſt lives and reigns, and where the Saints ſhall be for ever and ever.

That there is ſuch a Glorious Place for enjoying this Reward, ſhould 1. Mortifie you to the moſt pleaſant Places and Manſions in the World, which in their greateſt Splendor are nothing to this Everlaſting Habitation, for your Habitations and Places in the World within a little ſhall not have one ſtone left upon another of them. 2. Loſe not this glorious Place for a Earth, or for a Luſt, will ye ſell this Inheritance for a Meſs of Potage, and let this Paradiſe go for an Apple: And (as one ſaith) will quite *Abraham*'s boſome for *Delilah*'s lap. And 3. Ye may the more willingly quite your place and room in the World, that ye know of a better Place and a more glorious Houſe, 2 *Cor:* 5. 1. We know that if this Earthly Tabernacle be diſſolved, *&c.*

Uſe 1. Is there ſuch a certainty of a Reward to the Saints, then this is doleful news to the ungodly World, for there is as great a certainty of a reward of wrath and vengeance to you, as of a gracious Reward to the Saints, for our GOD is a GOD of Juſtice, *Iſa:* 3. 10, 11. *Say unto*, &c. And renders to every one (*Rom:* 2. 6.) according to their works. And, *Rom.* 2. 8, 9. *Tribulation*, &c. to ever Soul that doeth evil. I am a Meſſenger of very ſad tidings to thee from the LORD, Even, That if thou continue in that unrenewed eſtate, and go on in thy profane and looſe walk, thou ſhalt never partake of this rich Reward, nor ever ſee the Face of GOD to thy Comfort; And this Sentence ye ſhall find to be as true as the Word of GOD is true, *Heb:* 12, 14. *Matth:* 5. 8. *John* 3. 3. *John* 3. 18, 36. and *Luke* 13. 3. I ſay it, and pronounce again, That if thou live and die in thy unregeneracy and profanity, as ſure as the Heavens are above thy head, and the Earth beneath thy feet, and as ſure as thou liveſt and breatheſt in this Air, and as ſure as thou heareſt this, and ſtares me in the face, thou ſhalt miſs this glorious Reward, and have thy portion with Hypocrites, where is weeping and wailing and gnaſhing of teeth for ever. What? Art thou not moved with this ſad doom? If old *Eli* (1 *Sam:* 4. 14, 15.) fell from his ſeat when he heard the Ark was taken, and he wanted that outward viſible ſign of his Preſence.

O how should thou sink from thy seat when it's told thee that thou shalt want his Eternal Presence; And if *Belshazzar* (*Dan.* 5.6.) shook and trembled when he saw but a few Words written on a Wall by the Finger of GOD, *Mene, Mene, Tekel Upharsin,* so that his Countenance changed, his Thoughts troubled him, the Bands of his Loyns loosed, and his Joynts smote one against another, when he was to lose but a temporal Kingdom. O how should thou tremble who by the Sentence of the LORD are to lose an Eternal Kingdom, and receive the reward of your ungodly deeds which you committed.

And there are some things which highten your loss of this Reward exceedingly. As 1. It will aggravat thy missing of this glorious Reward; That it is so excellent a Reward and so great, if it had been but a small matter and a poor bargain thou had missed, if it had been that which ye could well wanted; Or if it had been that which could have been made up another way, or by any thing else; Or if it had been the loss of Riches or Honours, *&c.* it had been nothing: But alas, to lose that exceeding weight of Glory is an unspeakable Loss, to lose GOD, to lose a Christ, to lose a Soul, to lose Salvation: O what shall a Man give in recompense for these, *Mat.* 16.26. *What shall a man give in exchange for his Soul?* 2. When ye shall lose this Reward it will torture you to think what a fair venture ye once had of obtaining it, you lived in a Land and Citie where it was preached, ye had the frequent and powerful Offer of it, and ye might have accepted it; Yea, ye had frequent purposes and resolutions to have left your sin, and followed Christ, and some motions of the Spirit pushing you foreward that way: And had you made good these purposes, and obeyed these motions, ye had not missed the Reward: Yea, ye had time and opportunity to have done all this in, *Prov.* 16. 17. O how many years, months and weeks (may ye say) have I had, which if I had improven, I should not have missed this Reward of the Saints, and come to this place of torment. Alas I had time to eat, and time to tiple and drink, *&c.* but none to seek the saving of my Soul. O if I had one of these years back, O if it were possible but to recal one day, I should never come off my knees till I were sure of the Reward. It will be a cutting consideration for those who miss this Reward, to remember upon what easie terms they might have had it, O the terms were not to remove mountains to fulfil the Law, to satisfie Justice in their own strength. O no it was but to believe in the Lord Jesus; It was but to repent of thy sins, to resign thy self and thy service to him, to part with

with thy idols, *&c. Rom:* 10. 6, 7. O was it a hard thing to have Heaven upon these terms, O how vexing this will be: The terms were easie, if I had but said when he said, *Seek ye my Face, Thy Face Lord will I seek,* I had not missed the Reward, nor had I been in this torment, O easie terms, but O cursed Wretch that would not be pleased to come up to them; Would not the Reward thou hast losed recompense all the Labour of these Terms. 4. It will torment you that shall miss this Reward, when ye shall remember for what ye losed it. O Man when ye weigh the pleasures of Sin which ye have gained, and the Reward ye have losed, *Psalm* 4. 2. O ye sons of men, *&c.* What fools will you think your selves. But to think this sinful delight I had for my Soul, this unjust gain for my GOD, this lust and the other for my Heaven and Salvation. O if Sinners would think on this in time, what they will have for Heaven and Salvation, even a lust, an idol, a little of the World, *&c.* 5. It will wound the Conscience of these that miss this Reward, that their losing of it was their own doing, *Hos:* 13. 9. O *Israel* thou hast destroyed thy self, if thou had been forced to sin, or if thou had only suffered for the sins of others, or had any been the cause of thy ruine but thy self, the Wound of thy Conscience had been the less. But O how wide a wound does it make, that thou hast procured these things unto thy self. O Self-murtherer, O Soul-murtherer, O Self-destroyer, had thou not enemies enough to undo thee, but thou behooved to put hand in thy own Soul, and give thy self the dead wound. And 6. It will yet make their torment great that shall miss this Reward, that they have been both at cost and pains to bring themselves to that miserie, *Jer:* 9. 5. They wearie themselves to commit iniquity. O its dreadful to think what pains and cost some People are at to lose this Reward and to damn themselves. I may say you may be (in some respect) saved with less cost and pains than ye are damned, sobriety is a great deal of less pains than drunkenness, nay but ye will be drunk tho it cost you Money, Poverty, Shame, sickness, with the Scrieghs of Conscience, and Out-cryes of Wife and Children. Alas Man, is it not enough thou perish through thy negligence, but thou must toil and labour, and be at cost and travel to be damned. Alas Man, did not GOD command thee to work out thy Salvation, and wilt thou work out thy damnation. And I must tell you, That if ye had done as much for

Card. Wolsey *said if I had been at as much pains to serve God as to serve the king, I had not been in this sad condition.*

Heaven

Heaven (as to pains) as ye have done for hell, ye had not missed it. And that such stings will be in the Consciences of these that shall miss this Reward, is evident 1. From *Luke* 16. where ye will find some of their bitter thoughts mentioned. 2. From that their natural Faculties of Understanding, Conscience, *&c.* will not only not be taken from them, but made more quick and lively in their Work, and so more sensible of their pain and torment. And 3. From the hell that some of the Wicked have even here in dispairing thoughts, and terrors of mind, as *Saul* and *Judas*. Yea 7. It will cut you to the Heart, that others have received this Reward, and that ye have missed it: That is a terrible Word, *Luke* 13. 28. There shall be weeping and gnashing of teeth, when ye shall see *Abraham* and *Isaac* and *Jacob*, and all the Prophets in the Kingdom of God, and you your selves thrust out. O Man it will gall your Conscience for ever, that ye might have been saved as well as they, if ye had but taken the Way that they took; If you had been as Believing, as Holy, as Penitent, as Praying, as diligent in attending Ordinances, and as Faithful to the Interest of Christ as they, ye had been as Happy as they. 8. Tho this sad Reward of the Wicked may be deferred for a time, yet is it nothing less certain, nor more light and tollerable, but will be the surer and the heavier when it comes, that it hath been long delayed; And therefore, because Judgement is not speedily execute against you, *Eccl*: 8. 11. let not your Heart be set in you to do evil, for the longer it is delayed the heavier it will be, *Isa*: 42. 14. I have long time holden my peace, I have been still and refrained my self, now will I cry like a travailling Woman, I will destroy and devour at once. 9. The surprise of this reward to the Wicked, and missing of this Reward of the Godly will shake you terribly; It shall come at midnight (*Matth*: 25. 6.) with a cry and a shout, Behold the Bridegroom cometh, go ye out to meet him, and a sad meeting it will be. And he shall come upon you (*Revel.* 3. 3.) as a thief in the night, and ye shall not know what hour he will come; But it shall come unexpected on you, as the falling of a Mountain. 10. It will be very vexing to you, that it shall have a proportion with your Sin and Wicked Way; And the measure wherewith ye have met (*Matth*: 7. 2.) it shall be met unto you again. God sometimes gives this proportionable recompense even in this World to the Wicked, as in *Judges* 1. 6. But it shall be given observably in the other World. You shall have cursing for your cursing, *Ps.* 109. 17, 18. As he loved cursing so let it come unto him, as he delighted not in

Blessing

Bleſſing ſo let it be far from him, let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually, let this be the reward of mine adverſarys from the Lord, *&c.* And 11. The miſſing of this Reward of the Saints, and the bearing the Reward of your Wickedneſs will be dreadful, particularly to the mockers of the Saints, and perſecuters of the Church; For, it is the day of the Lord's vengeance (*Iſaiah*: 34. 8.) and the year of recompenſes for the controverſie of *Zion*, and the ſtream thereof ſhall be turned into pitch, and the duſt thereof into brimeſtone, and the Land thereof into burning pitch. And *Revel*: 14. 10. The ſame ſhall drink of the Wine of the Wrath of GOD, which is poured out without mixture into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb. Are ye not affraid of this ye Mockers and Perſecuters, O tremble for perſecuting times may yet return again, and ye may have a new opportunity given you to ſhow your teeth againſt the Saints: And my advice to you this day is, That ye touch not his Annointed, and that ye do his Prophets no harm, leſt you miſs this Reward, and have the ſad reward of Perſecutors given you.

Uſe 2. To direct and exhort you to theſe Duties from this Doctrine As 1. Think not Godlineſs either a fruitleſs or a ſhameful way. It is no barren buſineſs, for it hath a rich reward following it, *Iſa.* 45. 19. *I have not ſaid unto the houſe of Jacob ſeek ye me in vain*, nor is it a ſhameful or diſgraceful way, for it ſhall have a glorious reward, and there is a honour and credit in Religion it ſelf, *Iſa.* 43. 4. *Since thou was precious in my ſight, thou haſt been honourable*, and it cannot be a ſhameful way which hath ſo much glory attending and following upon it: 2. Since God will confer ſuch a glorious reward upon you in heaven; O then ſtudy in your walk to bring in Glory to him, *Rom.* 15. 6, 7. *That ye may with one mind, and with one mouth glorifie God and as Chriſt hath received us to the glory of God*, and 1 *Theſſ.* 2: 12. *That ye would walk worthy of God who hath called you to his Kingdom and glory*; and therefore if ye would be glorified in Heaven hour to bring glory to God while you are in earth. 3. Be not diſcouraged at any ſuffering or trouble ye may meet with in the World, this rich reward will make amends for all, this Direction the Apoſtle gives 1 *Pet.* 4. 13. *Rejoice in as much as ye are partakers of Chriſts ſufferings that when his glory ſhall be revealed you may be glad with exceeding joy.* Be patient under

under the croſs here, becauſe you are to receive a Crown hereafter, as one Martyr ſaid to another one half hour in glory will make us forget all our pain here. 4. Love them who ſhall be ſharers with you in this Reward, ſince ye are to be with them in Heaven, love them while ye are upon the Earth with them, *Rom.* 15. 7. *Receive ye one another as Chriſt hath received us to the glory of God*, you ſhall love one another in Heaven, why will ye not do ſo on Earth alſo? As an eminent Divine ſaid when he was dying *I am going to that place where* Luther *and Zwinglius are agreed.* Since you are to receive ſuch a reward go chearfully and diligently about your Work, *John* 17. 4. for (as afterward you ſhall hear) ye may lawfully in going about your work have an eye to the recompenſe of Reward, *Heb.* 11. 29. ye work not for nought, therefore whatever your hand find to do (*Eccl.* 9. 10.) do it with all your might. And 6. Labour what in you lies to bring your Relations to be ſharers with you of this Reward, that the man may ſtrive to have the Wife, and the Wife the man, joint-Heirs of the Grace of Life, 1 *Pet.* 3. 7. and that the Parents may ſtudy to make their Children partakers of this Reward with them as *Abraham* took care to have his Children to heaven with him, *Gen.* 18. 19. *I know Abraham will teach his children and ſervants to do all the commandments of the* Lord, *that the* Lord *may bring upon* Abraham *that which he hath ſpoken of him.* Burows 728.

Uſe 3. For *trial and Examination*, for this Doctrine of a Reward to the Saints is Childrens Bread, and tho the dogs may ſnatch at it, yet are we not allowed to give it to them. for we muſt rightly divide the Word of God, as in *Rom.* 2. 6, 7, *&c. To him*, &c. *The Saints muſt take to them Joy, Peace and Glory, and the Wicked ſhame and confuſion of face, and Wrath and Vengeance.* In perſuance of this Uſe, I ſhall give you ſome Characters of thoſe that are to partake of this Reward. As 1. I will give you three Scriptures which giveth the marks of theſe who ſhall be ſharers of this Reward, which ye may read at your leaſure. The firſt is in *Pſal.* 15. 1, &c. The next is in *Pſal.* 25. 3, *&c.* And the third is in *Mat.* 5. 3. *&c.* to *v.* 11. Bleſſed is, &c. But 2. Whoever ſhall ſhare in this reward muſt be born again and regenerat by the word and Spirit. *John* 3. 3. Verily, verily I ſay unto thee, except a man be born again (or as in the *Greek* from above) he cannot ſee the Kingdom of God, and *Mat.* 19. 28. Verily ye which have followed me in the Regeneration when the Son of man ſhall ſit on the throne of his glory, ye alſo ſhall ſit upon twelve Thrones judging the

twelve

twelve Tribes of *Israel*, as if Christ had said to *Peter*, you have (its true) left all and followed me, but that is not enough ye must be born again and regenerat in your Souls: So then it is only these that are regenerat that shall have this reward. 3. Whoever shall enjoy this Reward in Heaven must have a Heavenly Conversation, *Phil.* 3. *ult.* Our Conversation is in Heaven and where the Treasure is (*Mat.* 6.21.) there your heart will be also: All the things of Nature have a principle to incline and carry them to their proper places, as fire to carry it high, Earth to carry it low and downward, so if thou have a right to Heaven certainly there will be a principle in thee that will carry thee thither, but the earthly mind still carries the man downward to the things of the World, dare you say that your Soul bends Heavenward tho ye have Weights and Corruptions that weigh you down, yet still there is a principle in you that sets you heavenward. 4. Whoever shall partake of this Reward have had their Heart carried out to Jesus Christ the Purchaser of this Reward. *John* 1.12. but as many as received him to them gave he power (right or priviledge) to become the Sons of God, even to them that believe in his Name. Can thou say then that ever thy Heart was carryed forth to Jesus Christ the purchaser of this Reward for Righteousness and Salvation, if thou hast renounced thy own Righteousness and Merits, and betaken thy self wholly to his, then he will see thee get this reward 5. Whoever shall partake of this Reward keep constant in well-doing, notwithstanding Dangers and difficulties that may attend the practice of holiness, *Rom.* 2. 6. 7, 10. *to them that by patient continuance in well-doing*, &c. eternal Life, can you say that ye have continued in well-doing? It may be some of you now have taken up a profession, but what were you in the late Prelates days when prophanity was countenanced, and what will you be when such days return again upon us, will ye be like one *Ephibolius* who turned three times from his Religion, as some who before K. *J.* Time were Protestants, then in his time turned Papists, and now again in K. *W.* time are turned Protestants again, as some did in Q. *Maries* Time and in Q. *Elisabeths* Reign, O dreadful to turn as the times turn, know that Patience and Continuance in well-doing shall obtain eternal Life. And 6. Whosoever shall share in this reward will sometimes not only prize it above all things but be longing and thirsting for it, panting after it 2 *Tim.* 4. 8. This Crown is laid up only for them that look and long for the appearing of Christ, *Heb.* 9. 28.

Doct. 2. *That this reward is full and compleat*, that we may receive a full reward, *Isa.* 64. 4. eye hath not seen. *&c.* I shall upon this Doctrine shew you 1. In what respects it is a full reward. 2. Why it must be so. And 3: Answer a Question anent the fulness of this reward.

I: In what respects is this a full Reward (1,) It is a full reward *Objectively*, the Soul enjoying, seeing and loving God, Christ and the holy Spirit fully. 2 *Cor.* 13. 14. So the Lord says *Rev.* 21. 7: *I will be his God and he shall be my Son.* And so they acknowledge and find *Psal.* 73. 25. whom have I in Heaven but thee and there is none in Earth that I desire besides thee. 1. O to enjoy all God according to your capacity and to enjoy God fully what a reward is this, *Gen.* 17. 1. and *Exod.* 33: 19 *I will make all my goodness pass before thee.* 2. A glimpse or glanse of him here, and tho but mediat and through the Latteese or Tirlice of thir Ordinances was all he had here, *Cant:* 2. 9. but then a seeing of him as he is, 1 *John* 3. 2. and a beholding of him face to face. 1 *Cor.* 13. 12. will be your full revvard. 3, To have him in you whom the Heavens of Heavens is not able to contain must be a sweet and satisfying fill, *Col.* 3. 11. *Christ is all and in all.* (2.) It is full *subjectively*, the whole man is full of this reward, *Eph.* 3. 19. *That ye may be filled with all the fulness of God.* 1: The Soul in all its Faculties are full of this reward, the understanding without darkness or doubting but full of glorious Light, Isa. 60: 1. *Arise and shine for the light is come and the glory of the Lord is risen upon thee, for behold the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee*, the will shall be no more obstinate or rebellious against God, but compleatly yeilding & plyable to him and following the Lord fully, and the Affections compleatly ordered and regulated and enlarged to love, rejoice and delight in God. 2. The Body in all its parts filled with this reward without Defect or Deformity and made wholly conform to Christs glorious Body, *Phil.* 3. 21. And, 3. Both Soul and Body together in a sweet Harmony enjoying God, and glorifying him. (3.) This Reward is full *Extensively*, as having much in it, *Psal.* 16. last verse, *Thou wilt shew me the path of Life: in thy presence is fulness of joy.* For, 1. This Reward extendeth to the removing of all your evils, both of sin and sorrow, *Rev.* 21. 27. *Eph.* 5. 27. *There entreth nothing there that defileth:* And *Rev.* 7. 17. *All tears are wiped away from your eyes:* Though they accompanied us here to our Graves, but now they are gone,

gone, and our ſorrows turned unto joy. 2. This Reward extendeth to the ſupplying of all your Wants and Neceſſities, *Phil.* 4. 19. *But my God ſhall ſupply all your need, according to his riches in glory by Chriſt Jeſus.* And, 3. This Reward extendoth to the full ſatisfaction of your inlarged deſires, *Pſal.* 81. 10. *Open thy mouth wide, and I will fill it:* Eph. 3. 20. *Now to him who is able to do exceeding abundantly above all that we ask or think.* And *David* now ſings more ſweetly that Song, 2 *Sam.* 23. 5. *This is all my deſire and all my ſalvation.* (4.) This Reward is full *Tranſcendently*, or in regard of eminency and excellency above all other rewards, *Matth.* 13. 44, &c. *The Kingdom of Heaven is like unto a Treaſure hid in the field, the which when a man hath found he hideth, and for joy whereof goeth and ſelleth all that he hath and buyeth that field.* 1. It is more excellent than all the World, for this Purchaſe is *better than the merchandiſe of ſilver* (Prov: 3. 14, 15.) *and the gain thereof than fine Gold. It is more precious than rubbies, and all the things thou canſt deſire are not to be compared unto it.* And what is true of the Words of GOD, *Pſalm* 19. 10. may be alſo ſaid of the Glory of Heaven, *That it is more to be deſired than gold, yea than much fine gold.* 2. It is more excellent than the natural frame of your Soul and Body, tho ye be fearfully and wonderfully made and created after the Image of GOD. O this Reward exceeds the Beauty and Luſtre both of Soul and Body which makes the Saints ſhine as Stars (*Dan.* 12. 3.) in the Kingdom of their Father. And 3. It is more excellent than the Work of Grace, and Renovation upon the Soul, tho that be a noble Frame, the new Man and the new Creature, and therefore called (*Col.* 1. 27.) *Chriſt in us the hope of Glory.* But yet this Reward is more excellent by far, it being the Perfection of theſe Graces, and the meaſure of the Stature (*Eph.*4.13.) of the fulneſs of Chriſt. 5. This Reward is full *ſuteably*, for if Suteableneſs concur not with Excellency, the beſt things may be bad to us, for it is the Suteableneſs of things in themſelves good, that makes them good to us. And 1. It is ſuteable to our *Natures*, That which we feed upon would be unpleaſant and ineffectual for the ſuſtinance of Beaſts, and that which they feed upon would be unſuteable & unſufficient for our Nouriſhment, the Air we breath in would be unſuteable for Fiſhes, ſuteableneſs to the nature of any thing, adds to the Fulneſs and Compleatneſs of it. And this Reward ſuteth our Natures, being rational Creatures, and it ſuteth our new Natures, our Spiritual Natures muſt have a Spiritual Happineſs, and Reward ſuteable to our Spiritual Natures. A Heaven of Wine and Wanton-

neſs would ſute the nature of the voluptuous man. But a Heaven of Seeing, Enjoying, Loving and Delighting in GOD in Chriſt is ſuteable to the Nature of the Saints. 2. It is ſuteable to our *Conditions* here, it is a Reſt for the Weary, a Lifting up for the Caſten-down, a quiet Harbour after long toſſing and tempeſt, *&c.* 3. It is a Reward ſuteable and proportionable to our *Works*, for he renders to every one according to his Works, *Rom*: 2. 6, 7. It is but ſuteable the Work-man have his Wages, the Souldier have his Spoil, and the Runner and Wreſtler have his Prize. And (6.) This Reward is full *Eternally* or in regard of *Duration*; And therefore called an *Everlaſting Kingdom*, 2 *Pet*: 1. 11. And 1. Mortality and time weareth out, all ſublunary Delights, how does it weaken our Comforts in the World, to think upon the dying hour, when friends ſhall be wanting on the laſt breath, and then cloſe the Eyes, and then cauſe make the Coffine, and then dreſs the Corps and digg the Grave, *&c.* 2. How comparativly little would this Reward be if it were not Eternal, the very thoughts of once leaving or being deprived of it would marr all the ſweetneſs of it, and imbitter all our Delight. O comparatively miſerable Souls in Heaven, if ye ſhould be deprived of this Reward after a million of Ages. And 3. The Duration of this Reward is no ſhorter than GOD himſelf, you ſhall enjoy this Reward as long as GOD liveth: O an eternal GOD, and an eternal Reward, an everlaſting Covenant, and an everlaſting Salvation, an eternal Promiſe, and an eternal Performance.

II. What are the Reaſons why this Reward is ſo full a Reward? Reaſon 1. A rich GOD and a full Saviour, will give a Reward like themſelves, it is below great Perſons to give mean Gifts; And therefore it is ſaid, *Eph*: 2. 4. *God who is rich in mercie*, &c. And *John* 1. 16. *Out of Chriſts fulneſs we receive grace for grace.* Reaſon 2. A poor neceſſitous party muſt have a full Upmaking; It will not be a ſmall Portion that will ſatisfie the great wants and miſeries of the Saints that are as deep as hell, *Matth*: 5. 3. *Bleſſed are the poor in ſpirit for they ſhall ſee God.* Reaſon 3. The Saints have in a Goſpel ſenſe followed the Lord fully, and therefore they muſt have a full Reward. It is ſaid of *Caleb* Numb. 14. 24. *That he followed the Lord fully*, and therefore he was admitted to enter the Land, when thouſands of them dyed by the Way, In the Hebrew it reads he *fulfilled* after the Lord, this brings to a full Reward in the end. Reaſon 4. A full meaſure of the Cup of afflictions have been poured out to them, And the Lord of his Grace will

will repay them double for their trouble, *Isa.* 61. 7. *For shame they shall have double.* And *he will make you glad* (Psalm 90. 15.) *according to the days wherein he hath afflicted you, and the years wherein ye have seen evil.* This full Reward is the hundred fold with Life Eternal, *&c.* Reason 5. Because of the rich Merit and Efficacie of the death of Christ; It behoved to be a rich Purchase that cost so great a Price as the Blood of him who was GOD, for as the Apostle saith 1 *Pet.* 1. 18. *We are not redeemed with silver or gold, or any corruptible thing, but with the precious Blood of Christ.* We have a greater Purchase by Christ than we lost in *Adam*, for we *have Life by him, and have it* (John 10. 10.) *more abundantly.* Reason 6. The wicked in hell have a full measure of the reward of Wrath, and therefore the Godly from a just GOD, will have a full Reward of Mercie. There is a full cup of red wine (*Rev.* 14. 10.) poured out unto them without mixture, *&c.* And so by the Rule of Contraries the Saints must have a full measure of Happiness and Glory from the same God, who is Just to forgive them that believe and repent, and to glorifie them who flee to Christ for refuge. And as he is to have the Glory of his Justice in a full Reward on the one, so also on the other.

III. I shall speak a little to a Question for clearing this Truth. *Question*, Whether (since this is a full Reward) will there be degrees of it in Heaven, and some have more and some have less, or will all have alike Measure? In Answer to this Question, I shall 1. Lay down some things for clearing the Sense of the Question, and making way for the Answer. 2. I shall clear from Scripture and Reason, that there are degrees of this Reward in Heaven. 3. I shall loose any thing may be objected against it. And 4. I shall make some Use of the Resolution of this Question.

As to the 1. The things necessary for clearing this Purpose are these, 1. All the glorified in Heaven enjoy this Reward alike, in regard of *Duration*, none of them shall continue in Glory longer than another, but all of them shall abide in Heaven, and enjoy this Reward to all Eternity, and be with the LORD for ever. 2. The glorified Saints shall be all alike in regard of *Immunity* from evil, for all shall be alike freed from sin and sorrow, pain, death, and crying, they are all alike as to Immunity from sin and wrath. 3. Whatever different degrees there be in the Enjoyment of this Reward in Heaven, it doth not flow from any merit in our graces or works, as if one deserved more Glory than another, but meerly from the Dispensation

of

of his Grace, GOD will have it so, and therefore it shall be so. 4. Though there be degrees of this Reward, yet there is no want of Glory in Heaven, to any that are there, they are all as full as they can hold: As if ye take a small vessel and a great vessel, and cast both empty into the Sea, and both shall be full, tho the little vessel holds not so much as the greater, and so all in Heaven are full of Glory, tho one hath more and another less, according to their Capacitie, All have sufficient, tho all have not alike. 5. These degrees of Glory do not beget envy (as oft-times degrees of Grace beget upon Earth) to those that are above them, either in Grace or Parts: But there in Heaven every one shall bless GOD for what of him they see in one another, singing Allelujah in behalf of each other. 6. Tho there are different degrees of this Reward, yet it doth not infer that GOD is either niggardly of, or unwilling to bestow his Glory upon Men, but he will give you both liberally and freely according to your Capacity. And 7. All shall have this Reward alike, in regard of the Fountain Cause of it, the Love of GOD, for he loves all with an Everlasting Love, tho in regard of the Application of that Love, some shall enjoy more of GOD, know more of him, and comprehend more than others, but it is still the same Love wherewith he loves all the Saints in Heaven.

2. I shall in Answer to this Question, prove from Scripture that there are different degrees of this Reward. The first Scripture that evidences this, is *Dan*: 12. 3. The Wise they shall shine as the Firmament, and they that convert Men to Righteousness shall shine as the stars in Heaven. So that as the Stars do outshine the Firmament, so some Men will outshine others in Glory; And as there are degrees of Shining in the Firmament and Stars, so shall there be betwixt one glorified Saint and another. A 2*d*. Scripture is in 1 *Cor*: 15. 41, 42. There is one glory of the Sun, another glory of the Moon, another glory of the Stars, for one Star differs from another Star in glory; As one Star shines more gloriously than another, so also is the Resurrection of the dead. And this is not only a Comparison betwixt our dying and rising again; But likewise betwixt the glorified Condition of some Saints and others. A 3*d*. Scripture is in *Matth*: 19. 28. Ye that have followed me in the Regeneration, when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones judging the twelve Tribes of *Israel*, which says that they shall have more Glory than others that have not been so eminent in Gifts and Graces,

Graces. And a 4*th*. Scripture is in *Revel*: 7. 13. And one of the Elders answered, saying unto me, what are these which are arrayed in white robes, and whence come they? *And verse* 14. He said to me, these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. There is also Reason which evinceth this, As 1. Because there are degrees of torments in hell, therefore by the Rule of Contraries, there shall be degrees of this Reward in Heaven. Now that there are degrees of torments in hell, is clear from *Luke* 12. 47, 48. That servant that knoweth his masters will and doth it not, shall be beaten with many stripes, and he that knew it not and did commit things worthy of stripes, shall be beaten with few stripes. And *Rom*: 2. 6. Tribulation and anguish and wrath, shall be to the Jew first and then to the Gentile. *i. e.* Chiefly to the Jew who rejected Christ beyond the Gentiles that were not guilty of that sin, because they never had the offer of a Saviour; And the Scripture tells us of a larger portion of Wrath to Hypocrites and others, *Matth*: 24. 51. than to many Sinners, so that some (as it were) have a hell by themselves; So that if there be degrees of Torment in hell, as is proven, there must also be degrees of Glory in Heaven. 2. There are diversity of degrees of Angels in Heaven, therefore there are different degrees of glorified Saints in Heaven. That there are different degrees of Angels in Heaven; is clear from *Gen*: 3. 24. *Isa*: 6. 6. *Col*: 1. 16. where we read of Cherubims, Seraphims, Principalities, Powers, Dominions, Angels, Arch Angels, *&c*. And since the Scripture says, *Matth*: 12. 25. We shall all be like the Angels in Heaven: Therefore since there is a different Glory among the Angels there, it says there must be also a different Glory among the Saints: 3. There is different measures of Grace and Gifts among the Godly on Earth, and therefore GOD will have different degrees of Glory in Heaven; For 2 *Cor*: 5. 10. *God will reward every man according to his works.* And as some Men have done more some less, so accordingly will GOD dispense his Rewards.

3. I shall solve any thing that may be objected against this: The greatest objection I find against this assertion, that there are different degrees of this Reward is taken from *Matth*: 20. 10. Where we have a Parable of a Husband-man letting out a Vineyard to Workers, and its said, *he gave every man a penny*, he that came at the first, third or sixth hour, he had no more than he that came at the last hour, so it seemed all had alike. *Answer* 1. Parables are not to be strained beyond

yond their Scope, and the Scope of this Parable being to encourage Men to come to Christ, and promising them Welcome, and a Reward at what time soever they come, it is not to be further squeezed or stretched. 2. This Parable is not meant of the state of Glory, nor this Penny of the Reward of Eternal Life, else murmurers and those that are not elected should be saved, as it's said verse 16. *That the first shall be last, and the last first, for many are called but few are chosen.* But 3. This Penny is meant of these Gifts which GOD bestoweth upon Men on Earth, and of the Ordinances which they enjoy, which Gifts and Ordinances if they would improve they might get good; So that these who are newly converted, and come in at the eleventh hour, may get as much Grace here upon Earth, as those who were converted before them: And therefore (which is the Scope of the Parable) none should boast of their Gifts, for it may fall out that these who are converted after them, may get as much Gifts and Grace (if not more) as they.

And 4. I shall make some Use of the Solution of this Question, As 1. Let it excite you to Labour to outstrip others in the Exercise of Grace, for the more Lively and Vigorous ye be in the Exercise of Faith, Love, Repentance, *&c.* the more of this Reward ye shall receive, The greater your Faith and Love be, the greater will your Glory be. 2. Let it incite you to the more exercise of Duty and new Obedience, for the more ye be in these, and the higher measure of Holiness ye attain to here, the higher ye shall sit in Heaven, for according as a Man sows (*Gal*: 6. 7.) so shall he reap, and the lesser meatures ye have of Holiness, the lesser measure ye shall receive of this Reward. And 3. Let it stir you up to Faithfulness and Willingness to suffer for Christ, for there is a great degree of this Reward secured to them who suffer for the Name of Jesus, as *Rev*: 7. 13, 14. *Who are these,* &c. *these are they who have come out of great tribulation,* &c. Yea 4. Let this assure you that there are greater and lesser degrees also of torments in hell prepared for Sinners; And especially there are some sorts of sinners that shall have a greater measure of torments in hell than others, As 1. These who will neither be good themselves, nor suffer others so far as in them lyes to be good, *Matth*: 23. 13. *Wo unto you for ye shut up the kingdom of Heaven against men, for ye neither go in your selves, neither suffer ye them that are entring to go in.* Ye Parents, ye Masters, ye Husbands, and ye Ministers, take heed to this, who will neither be good your selves, nor suffer your Children, Servants, Wives

Wives and People to be good, for if ye continue in this eſtate, ye ſhall receive *a greater damnation*, for many Chriſtians by profeſſion ſhall receive a greater damnation than the heathens, *Ariſtobulus* and *Narciſſus* (*Rom*: 16. 10, 11.) who tho they were not good themſelves, yet had good folk in their houſes; Look to it then ye who cannot endure others to be good. 2. Theſe ſinners that have long enjoyed the Means of Salvation, and yet are not bettered by them, ye ſhall receive a greater degree of torment than others, *Matth*: 10. 15. Verily I ſay unto you, it ſhall be more tollerable for the Land of *Sodom* and *Gomorrah* in the day of Judgment than for that city. *Matth*: 11. 23. And thou *Capernaum* that art exalted to Heaven ſhall be caſt down to hell. And ſo it ſhall be eaſier for *Sodom* in the day of Judgement than for *Dundee*, for your hell had not been ſo hot if you had not lived in this City. Therefore lay this to heart ye that live under clear and powerful Ordinances, and yet never converted by them, this ſhall be your doom, ye ſhall receive greater damnation. 3. Theſe Sinners who have moſt knowledge in Religion, but leaſt Practice, and do ordinarly ſin againſt Knowledge and Conſcience, they ſhall receive a greater degree of torment in hell, *Luke* 12. 47, 48. And that Servant which knew his Lord's will and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes, but he that knew not and did commit things worthy of ſtripes ſhall be beaten with few ſtripes. O this is a dreadful word to you that have much knowledge, yet ye ſin frequently againſt that Light and Knowledge, and are like that *Heathen* who ſaid *Video meliora proboq; deteriora ſequor*, *i. e.* I know the things that are beſt, but I follow the worſt things. O, this is your doom, ye ſhall receive a greater torment than thoſe who were ignorant. 4. Theſe ſinners who by their influence and bad example, have occaſioned others to ſin, they ſhall receive a greater degree of torment, *Luke* 16. 27, 28. *Dives* deſired that one might be ſent from the dead to his five Brethren, that they came not to that place of torment he was in, which was from no love to their Souls or Salvation (for nothing like that is in hell) but becauſe he had influenced & been a bad example to them in ſinning, and their coming there would but increaſe his torment, and ſuch muſt have a greater degree of torment than others, becauſe they ſuffer not only for their own, but for other Mens ſins, to which they have had acceſſion by Counſel, Example, Countenance, *&c.* which made holy *Auguſtine* ſay, *Lord deliver me from other mens ſins.* And 5. Theſe ſinners who are hypocrites, who

take upon them a profession of Religion, meerly to cover the gross abominations of their lives, *Mark* 12, 40. Wo unto you Scribes, Pharisees, and Hypocrites, for under pretence ye make long prayers that ye may devour Widows houses: These shall receive greater damnation. Yea 6. These sinners who wallow in the lust of uncleanness, shall have a greater degree of torment than others, 2 *Pet*: 2. 9, 10. The Lord knoweth, *&c.* and to reserve the unjust to the day of Judgement, to be punished, chiefly them who walk after the flesh, *&c.*

Use 1. If this Reward be so full, then may we not cry out, O empty vain World, O all is vanity, vanity of vanities. 2: Let this be an Encouragement to the Study of Holiness, for ye are not to get a small but a Full Reward. 3. It should make you to commend the Grace of GOD, that gives Liberally and upbraids not, *&c.* 4. It should make you bear Losses and Crosses the more willingly, since ye are to have so full an Up-making. 5. It should make you long and look for this full Reward, that is so Rich and full. And 6. The torments of the damned will also be full, and as they had a full cup of sin, so they shall have a full cup of wrath: They have sinned to the outmost, and GOD will punish them to the outmost, they took their fill of sin, and they shall have their fill of wrath.

Doct. 3. That this full and compleat Reward is in a solemn way *received* by the Saints, *Col*: 3. 24. In prosecution of this Truth, I shall desire ye may consider these things.

Consider 1. Somethings anent the solemn receiving of this Reward. As 1. Thy receiving of Jesus Chiist here tendered in the Gospel, is not only the Forerunner, the Earnest, but the very Title (*John* 17. 8.) and Right, to this thy receiving of the Kingdom, or of this Reward, *John* 1. 12. To as many as received him he gave power to become the Sons of GOD. 2. This receiving of the Reward, stands more in GOD's receiving you to this Reward, than in your receiving it, *Psalm* 49. 15. *Rom*: 15. 7. *Psalm* 73. 24. Thou shalt guide me with thy counsel, and afterwards receive me to Glory. 3. This Reward is received solemnly, with great State and Majesty, as a Conqueror receives the Kingdom, there is in it a solemn and publick Instalment and Inauguration, as a King receives his Crown and Scepter, when he is Inthroned, *Rev*, 2. 10. Be thou faithful unto the death, and thou shall receive a Crown of Life. And 2 *Tim*: 4. 8. A Crown of Righteousness which the Lord the righteous Judge shall give,

give, &c. 4. There is a hearty Invitation from Christ to come and receive this Reward, *Matth*: 25. 34. Come ye *Blessed* of my Father, inherit the Kingdom prepared for you from the Foundations of the World. Every word of which Invitation is a Heaven, especially that word *Come*, which is a holding out of the Golden Scepter to warrand your Receiving and Approach. Come, O come now as near as ye will, the *Come* is now changed from *Come* take up your Cross, to *Come* receive your Crown and your Kingdom. 5. Christs receiving of this Reward as our Head and Representative, is a sure Pledge of our receiving of it, *Rev*: 2. 26, 27. He that overcometh and keepeth my Works unto the end, to him will I give power over the Nations, —— even as I received of my Father. And *Revelat*: 3. 21. To him that overcometh will I grant to sit with me on my Throne, even as I also overcame and am set down with my Father in his Throne. And *Heb*: 6. 20. whither the Forerunner is for us entred; Because Christ hath received this Reward, we shall receive it also, for because he lives (*John* 14. 19.) we shall live also. And 6. This Reward shall be received seasonably, after all our Toyle and Labour in Duty, after all our Crosses and Afflictions, after all our Doubts and Fears that we would never receive it, after all the hidings of his Face and Clouds and darkness that hath passed over us, and after all our Battles and Fightings for it. O then how seasonably will the Reception of this Reward come in, *Psalm* 73. 24. Thou wilt guide me with thy counsel, and afterwards receive me to Glory. O blessed *Afterwards* when all your Work is done, when all your Doubts and Fears are over, and when all your Battles are foughten: Then, O then, ye shall receive the Reward.

Consider 2. The way and manner of receiving this Reward, 1. Ye shall receive it *Joyfully* and with Singing, *Isa*. 35. 10. And the Ransomed of the Lord shall return and come to *Zion* with Songs and everlasting Joy upon their heads, they shall obtain Joy and Gladness, and sorrow and sighing shall flee away; In which Joy the Creatures shall take a share, *Psalm* 98. 8. The Earth shall be glad, and the Heavens and the Trees of the Wood shall clap their hands; When the Saints shall enter into their Masters Joy, yea the Angels shall rejoyce, for if they rejoyce at the Conversion of a sinner, they will much more rejoyce at their Glorification; Yea Christ himself shall rejoyce when he shall see of the Travel of his Soul; And GOD shall rejoyce, *Zeph*. 3. 17. Thy GOD will rejoyce over thee with Singing. And *Isa*: 62.

5. *As a Bridegroom rejoyceth over his bride, so will the Lord rejoyce over thee.* 2. The Saints shall receive this Reward with the general *Applause* and Approbation of all, as with the Approbation of GOD, *Matth.* 25. 21. *Well done good and faithful servant, enter into the Joy of thy Lord.* And of the Saints and Angels who shall approve and allow of the LORD's giving this Reward; Yea the Devils and wicked men from Conviction, shall be made to say, as *Psalm* 58. 11. Verily there is a Reward for the Righteous, and GOD is Just. 3. They shall receive it with a Testimony to GOD for his Mercy and Faithfulness in all his Dealings with them, that they have been (*Psalm* 25. 10.) Mercy and Truth, for this shall be their Song at their entry to Heaven, *Rev.* 15. 3. *O Lord, holy, just and true.* 4. They shall receive this Reward in great State and Pomp *Majestically*, Angels and glorified Saints shall attend their Coronation and Inthroning, and they shall go in with Palms in their Hands, and cloathed in White Rayment, *Revelat.* 7. 9. As so many Kings and Queens to receive the Crown, *Rev.* 1. 6. *Who hath made us Kings and Priests unto GOD.* And *Psalm* 45. 14. *She shall be brought unto the King in garments of needle work, and her fellow virgins following her.* 5. They shall receive it denyedly or wondringly. O what am I that should receive this Crown? And will he reward the like of me, or rather they shall receive it *dependingly*, as holding it of him and his free Grace, and not of their own worth or merit, hence are they said *Rev.* 4. 10. *To cast their crowns at his feet.* And 6. They shall receive this Reward *Eternally*, never to lose it again, or be deprived of it, for *Rev.* 3. 12. *They shall be as Pillars in the House of their GOD, to go in and come out no more.* And they shall inherit the Kingdom, and as *Psalm* 23. last verse, *They shall dwell in the house of the Lord for ever.*

Consider 3. Who are they that shall receive this Reward? 1. Whoever shall receive this Reward, are called and changed from that Graceless and Christless estate wherein they are by nature, by a Work of Regeneration or New-birth, *Matth.* 19. 28. *Ye that have followed me in the regeneration* (That is, have felt a Work upon your heart, making you new Creatures) *when the Son of Man shall sit on the Throne of his Glory, ye shall also sit upon twelve Thrones judging the twelve Tribes of Israel.* And therefore let none remaining in an unrenewed, graceless, and christless estate, if they live and dye so, think to receive this Reward, for a graceless soul shall never be a Glorified Soul, 2 *Cor.* 3. 18. *While we behold him as with open face, we are changed into the same Image from*

glory

glory to glory. Your Glory muſt be begun here in a Work of Grace, if ever ye come to Glory hereafter. 2. They ſhall receive this Reward, who have felt the powerful Working of the Goſpel upon their Heart, for beſide the Words and outward Sound of the Goſpel, there is an excellency of Power in it, which, whoſoever finds upon their heart, ſhall certainly receive this Reward: Take this one Scripture for this in 1 *Theſſ.* 2. 12, 13. That ye would walk worthy of GOD who hath called you to his Kingdom and Glory. *And obſerve the next words verſe* 13. For this cauſe we thank GOD without ceaſing, becauſe when you (*To wit, that were ordained for glory*) received the Word of GOD, which you heard from us, you received it not as the word of Man, but as it is indeed the Word of GOD, that effectually worketh in you that believe. As if the Apoſtle had ſaid, other Men that are not ordained to receive this Reward, have heard us preach, but they heard it not as the Word of GOD, nor felt the Power and Efficacy of it on their hearts, in the Majeſty, Authority, and Vertue of it, convincing the Mind, wakning the Conſcience, perſwading the Will, moving the Affections, gaining ground on the Heart, and changing the Life; But ye have felt all that, and ſo have an Evidence that ye ſhall receive the Reward. Many are inlightned by the Word, many are allured by it, as *Felix* whoſe heart trembled when he heard *Paul* preach of Judgement to come, but the Power of it went further with you, even working *Effectually* upon your Heart, bowing your froward will, ſtirring your Affections, and changing your Life; And therefore you have a Mark of theſe who ſhall receive this Reward then. But if you have not felt this Power, Majeſty and Authority of the Word on your heart (what GOD may do ere ye dye I know not) but for preſent you have no Evidence that ye ſhall receive this Reward, for notwithſtanding all ye have heard of this Goſpel, ye have been as dead and ſenſeleſs to it, as the ſeats ye ſit on, and the timber and ſtones of this Houſe; And if ye die ſo, ye may juſtly ſuſpect ye ſhall never receive this Reward. 3. They ſhall receive this Reward who are ſerious Students of Holineſs and Sanctification, 2 *Theſſ.* 2. 13, 14. We are bound to give thanks always for you Brethren, becauſe GOD hath choſen you from the beginning to Salvation (*but how? even*) through Sanctification of the Spirit, whereunto he called you by our Goſpel to the obtaining of the Glory of our Lord Jeſus Chriſt: So that ye can never plead for Glorification, unleſs ye can pretend on good Grounds to ſome meaſure of Sanctification, for theſe two are

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linked together as a chain, *Rom.* 8. 30. Whom he predeſtinated them he called, whom he called them he juſtified, and whom he juſtified them he ſanctified, and whom he ſanctified them he glorified; For he will glorifie none but whom he ſanctifies. And therefore nowriſh not hopes that ye ſhall receive this Reward, if ye be not ſerious Students of Holineſs. 4. They ſhall receive this Reward who are truly willing and ready to ſuffer for Chriſt Jeſus, when he calls them to it, and will not decline the croſs of Chriſt after the Example of Chriſt himſelf, *Luke* 24. 26. Ought not Chriſt to have ſuffered theſe things, and then enter into his Glory. So will you if ye be to receive this Reward, 2 *Tim.* 2. 12. If we ſuffer we ſhall alſo reign with him, if we deny him he will alſo deny us. *For as verſe* 11. This is a faithful Saying, If we be dead with him we ſhall alſo live with him. *And* 1 *Pet.* 4. 13. But rejoyce in as much as ye are partakers of Chriſts ſufferings, that when his glory ſhall be revealed, ye may be glad alſo with exceeding Joy. So look to your Hearts in this, if ye be willing to ſuffer with him, ye ſhall reign with him, and ſhall receive this Reward. 5. They ſhall receive this Reward who at ſome times and in ſome meaſure are panting and longing for it, and breathing after it, 2 *Tim.* 4. 8. ---- A Crown of Righteouſneſs that is laid up for me, and not for me only, but for all them that look and long for his appearing. And *Heb.* 9. 28. To them that look for him ſhall he appear. *Luther* in one of his Books ſaith, *He cannot be a good Chriſtian who does not ſometimes and in ſome meaſure long for Heaven.* O how they who ſhall receive this Reward will long for the Marriage Supper of the Lamb, and for the Day wherein he will come through theſe clouds, and roll them by as a Courtain, and fetch his Saints where he is. Look then if ye have theſe Breathings and Pantings of Soul for the coming of the Lord Jeſus with this Reward to thee. O when will he come and his Reward with him, Come, even ſo come ſweet Lord Jeſus, come quickly and tarry not. And 6. To come a little lower in Marks. They ſhall receive this Reward who highly prize it above all things, *Matth* 13. 45. who judge themſelves unworthy of it, and leſs than the leaſt degrees of it, *Gen:* 32. 10. who are affraid that they miſs it, and come ſhort of it, *Heb.* 4. 1. Who earneſtly deſire it, and ſeek after it before other things, *Matth.* 6. 33. Who haunt the field of this Goſpel, where this Pearl is hid, *Matth.* 13. 44. Who dow not think of being deprived of it, and ſhut out of the Kingdom, *Pſalm* 51. 11. And who love them that are ſeeking it, and ſhall at laſt obtain it, 1 *John* 4, 12.

4. 12. They, even they shall receive the Blessing from the Lord, *Psal.* 24. 5. and Righteousness from the GOD of his Salvation.

Consider 4. Why this Reward is not received here on Earth, but reserved for Heaven. 1. Because GOD who is the wise Orderer of all things will have it so, who should dispose of the Creatures, and what concerns them, but he who made them and knows best how to order them, for his own Glory and our Good. He doth in Heaven and Earth (*Psalm* 135. 6.) in the Sea and all deep places whatsoever he pleaseth. 2. Because here we are not fit or meet for receiving of this Reward, but while we are here must be made meet (*Col.* 1. 12.) for the Inheritance of the Saints in Light. I shall not speak of our natural Incapacity as Creatures, and as mortal frail Creatures; But of our moral unfitness for this Reward while we are here, being so prone to sin, so weak in Grace, so hampered with Temptations, and so burdened with Crosses and Afflictions; Can such enjoy this Reward while they be made meet, and (as the Scripture phrase is *Rev.* 3. 4.) worthy of it, for as this is a Reward of Grace not of debt, so this Fitness and worthiness is not of Merit or debt, but of Grace and Preparation by Grace, so that we must run before we receive the Prize, and overcome before we receive the Crown; And we must work in the Vineyard before we receive the Penny, and must toyl and labour before we come to rest. 3. Because by the delay of your Reward to another World, Christ is most highly glorified, That when he comes back the second time to the World to manifest his Glory, the bringing all the Elect from the four Corners of the Earth to Reward them, will not a little contribute to make his Glory shine the more brightly at the last day, (*Isa.* 8. 18. *John* 18. 9.) And 4. For the confounding of the whole wicked world, when all of them shall see the Elect rewarded so gloriously: O what a confusion of face will it be to the wicked, and how will they be filled with indignation, vexation and horror, to see these whom they hated, mocked and persecuted, so richly rewarded, and they themselves shut out, *Luke* 13. 20. This will make them howl and gnash their teeth: And this is one of the Reasons why Christ hath ordered that the Saints shall not receive their Reward in this Life, but it is reserved to the last day. Yea 5. Because this will be most acceptable to the Saints, to get their Reward in that day that Christ's Glory shall be revealed and manifested, that when he appears they may appear with him, *Col.* 3. 4.

When

When Christ who is our Life shall appear, then shall we appear with him in Glory.

Consider 5. Whether Christians may go about Duty with an Eye unto this Reward? In answer to this, I shall 1. Assert and prove that they may. And 2. I shall caution and qualifie the Assertion. As to the (1.) There is no doubt but it is lawful for the Saints to do Duties, and go about the Work of their Salvation with an Eye to this Reward. For 1. I find Precepts for it in the Scripture, *Phil.* 2. 12. Work out the Work of your Salvation with fear and trembling. 2. I find Promises for it, *Revel.* 22. 14. Blessed are they that do his Commandments, that they may have right to the Tree of Life, and enter in by the gates into the City. 3. I find Practices allowed of it in Scripture, *Phil.* 3. 14. I press toward the Mark for the Prize of the high Calling, *&c.* 4. I find not any in Scripture condemned as Hypocrites, or Self-seekers, or Mercenary for doing it, but rather commended for doing it, 2 *Cor.* 4. 18. While we look not at things that are seen, but at the things that are not seen, *&c.* The word σκοπουντων signifies to make a thing our Sope and Aim. (2.) In Solution of this Question, I shall give some Cautions, As 1. Tho in your Work ye may have an Eye to this Reward, as your Encouragement, yet not as your only or chief End, which ought to be to glorifie GOD and exalt Christ. 2. If we could attain to it, we ought to serve GOD tho there were no reward to be expected hereafter, GOD is infinitly worthy of all our Services, *Psalm* 119. 11. In the keeping of thy Commandments there is great Reward. 3. It is impossible rightly to have this Reward in your Eye, but ye must also Eye the Glory of GOD, because GOD is the Marrow and Substance of this Reward, and he hath so infallibly connected our Salvation and his own Glory together, that it is not possible to Eye the one rightly and not aim at the other. And yet 4. There is a great difference betwixt the Saints looking to the Reward in their Duties, and the wickeds looking to it, which brings me to a (3.) Thing in Solution to the Question, To give the differences betwixt a gracious Hearts eying of this Reward in their Duties, and a carnal natural hearts eying of it. As 1. A gracious Heart does love the Reward for the Works sake, but a carnal heart does only love the Work for the Rewards sake, a gracious Heart loves Heaven, but it loves it the better that there is such a blessed and holy Way to it. 2. A gracious Heart looks after the Reward as a Spiritual Heavenly thing, but a carnal

carnal heart looks after it as a carnal worldly thing, the natural man he thinks Heaven some carnal earthly delight. 3. The gracious Heart hath an Eye to the Reward, as that whereof he hath already the well grounded Hope, but the carnal man looks meerly on it as a thing to come, whereof he hath no solid Hope, and in which he hath no Interest.

The Uses of this Subject concerning a Reward to the Saints are these. 1. How miserable is and will be their Condition, that shall miss this Reward, and shall never receive it, but shall receive the reward of their unrighteousness. O doleful tydings to the ungodly world, there is an excellent Reward, but none of it for you, great Joys for the Saints, and fearful horror and anguish for you. O Man, a Heaven, a Crown, a Glory, but none of it for you, ye shall never receive this Reward who live and die in your sin and ignorance of GOD, for these words hold good, *Heb.* 12. 14. *Matth.* 5. 6. *John* 3. 3. *Luke* 13. 3, *&c.* These and the like words should be as the Hand-writing on the wall to *Belshazar*, *Dan.* 5. 6. O who can reckon thy losses thou sustains, and who can tell the misery thou shalt undergo; And who can tell the aggravations of both these. 1. Who can reckon thy Losses? As 1. The loss of GOD, for he shall say unto you, *Matth.* 25. 41. Depart from me, O a dreadful parting it will be, never to meet again in mercy, as the enjoying of GOD is the Heaven of the Saints, so the loss of GOD will be the hell of the ungodly, and as the enjoying of GOD is the enjoying of all, so the loss of GOD is the loss of all. 2. The loss of Christ, GOD and Man, ye had no pleasure in his Company here, and ye shall be excluded from it hereafter, for *Revel.* 22. 5. Without are the dogs, *&c.* 3. Ye shall lose Heaven and all that created Glory, which is a part of the Reward of the Saints; That Crown, these Rivers of Pleasures, that glorious Citie, the Streets whereof (*Revelat.* 21. 21.) are pure Gold: *&c.* And 4. To name no more, they shall lose their Souls, *Matth.* 16. 26. What doth it profit a Man, tho he should gain the whole World and lose his Soul. O its a Loss irreparable, its a Loss unaccountable, and its a Loss of that which was intrusted to you, and so an unfaithful loss. 2. Who can tell the miseries ye shall ly under, who shall not receive this Reward? 1. O the dreadful lashes of the Wrath of a Sin-revenging GOD, if his wrath be but kindled a little here, who can stand before it? But O how much less (*Isa.* 33. 14.) shall you be able to endure everlasting burnings? 2. O the dreadful

torments by the Devil, who tho here he flattered you in your sin, yet will then torment you, and be the instrument of your torture, he and his angels will afflict you for yielding to his tentations: If it was a pitiful sight to see how he tortured the poor man, *Mark* 5. 2, 3. Who was bound with chains and lived among the tombs, *&c.* And another in *Matth* 17. 15. Whom he cast into the fire and water, *&c.* But all this was nothing to the torments Satan puts them to in hell. And 3. O the terrible lashes of your own Consciences, which will be (*Mark* 9. 44.) a worm that will never die, and a fire that will never go out. And 3. Who can tell the aggravations and hightning considerations of these Losses and miseries? As 1. What Opportunities and fair Means they had to have escaped, if they had but hearkned to the voice of the Gospel in their day. 2. What poor sillie things they losed this Reward for, a little unjust gain, a sinful delight or pleasure, *&c.* 3. Upon what easie terms they might have escaped all this wo and miserie, if they had but been willing to have received Christ, if they had but repented of their sin, and studied Holiness, O it will highten exceedingly your missing of this Reward, That what he required of you was neither unreasonable, unprofitable, dishonourable, nor impossible: He did not require you to remove Mountains, to drink dry the Sea, or to satisfie Justice for your sins, but his Yoke was easie, and his Burden light, and his Commands were not grievous. And 4. It will exceedingly highten this Loss and miserie, that it shall be for Eternity, and not for thousands of thousands of Years, but when millions of Ages are passed (if there were any such Computation in Eternity) these Losses and miseries are to begin afresh. O everlasting burnings, everlasting separation from GOD are dreadful words, They shall be separated from the Presence of GOD and the Glory of his Power (2 *Thess.* 1. 9.) for ever. And *Jude* 6, 7. *They shall suffer the vengeance of eternal fire.*

Use 2. To oblige you to some Duties, As (1.) Shall this Reward be received solemnly? Then seek not your Happiness in the Creature, or any thing here as your Reward. For as in 1 *Cor.* 15. 19. If in this Life only we have Hope, we are of all the most miserable. We are too prone to seek our Happiness in the Creature, and to take more delight in the enjoyment of outward delights, than in the enjoyment of GOD. O place not your Happiness and Reward in the Creature, whether the World, Means and Ordinances, yea in Graces, as they are Creatures, and abstract from Christ himself, as

the

the *Corinthians* did, who gloried in, and took too much delight, even in their Spiritual Gifts: For to ſeek your Happineſs in the Creature, or any thing beſide GOD in Chriſt, It is 1. Rank idolatry for you to ſay with that man, *Luke* 12. 19. *Soul take thy reſt thou haſt goods laid up for many days.* What is this but to make a God of the Creature, and its but a more Spiritual and Refined Idolatry to take up our Happineſs in Means, Ordinances, Gifts, Proſperity of the Church, or created Graces abſtract from Chriſt himſelf, for as to all theſe, Chriſt ſaith to you as *Elkanah* to *Hannah*, 1 *Sam.* 2. 8. *Am not I better to thee than ten ſons.* 2. This contradicteth and ſubverteth the End for which GOD giveth you outward Comforts, Ordinances, Gifts and Graces, to put them in GOD's Room and Stead; He gave them to you to be Encouragements and Comforts to you in your Journey, and ye will make them your Reſt and Reward: And therefore to ſeek our Happineſs in theſe things, is to turn them to a far contrary end than for what GOD gave them unto thee, and to deſtroy our ſelves with that which ſhould help us. 3. This is the effectual way to make GOD either to deny you theſe outward Mercies when ye deſire or need them, or to take from you that which ye enjoy, for why ſhould he either give or keep with you that which keeps you from him. Or if ye keep them to imbitter them or curſe them to you, you know the ſtory of the rich man in the Goſpel, who when he once came to this Language, *Luke* 12. 19. Soul take thy reſt, the next news he heard was this verſe 20. Thou fool this night thy Soul ſhall be taken from thee. So ſay I to thee who makes the Creature thy reward, *Thou fool, this night, this moneth, or this year, GOD will require thy Soul of thee.* Yea 4. If GOD ſhould yield to thee, and give to thee thy Portion in this Life, it would be one of the greateſt plagues that could befal thee. It were better for thee that thou never had had a moments Pleaſure or Delight in the World, for that might have moved thee to ſeek after the true Reward, but when this fails you (and fail you it will) Where is thy Portion, thy Reward, and thy Heaven. (2.) This Reward ſhould ſtirr you up to great Diligence in Duty, and make you fall about your Work to purpoſe. Alace for your negligence and loitering in Duty, tho there be ſuch an excellent Reward upon the back of Duty, do we Preach or Pray, or you Hear, Read and Pray, as if we were about our Souls Buſineſs, or as if we had a mind to be ſaved. For this negligence and ſloathfulneſs is, 1, Unſuteable to the excellent, important, and neceſſary Ends for

which we were created and had a Beeing given us, as the enjoyment of GOD, the glorifying of him, the saving our own Souls, the escaping of hell and eternal torments, and the exalting of Christ, the commending of the Gospel and Way of GOD. And will we be careless of attaining these excellent, important and necessary Ends, or think to attain them with a few faint wishes, and dry prayers, *Lord be merciful to me*, &c. 2. This negligence in seeking this Reward is not answerable to the great Work a Christian hath upon his hand; What? must not your Soul be renewed, must not Christ be closed with, must not corruption be mortified, must not all things be denyed, must not Conscience upon good Grounds be pacified, must not Pardon be obtained; And will not Men that have so much Work and Business be diligent? 3. This carelesness in seeking this Reward is not becoming the shortness and uncertainty of your day and time ye have for securing of it, we are not to be always on the Earth, Time passeth away, Death and Eternity are upon wing, yet a little while and ye and I shall be gone, and our place knows us no more, but others shall be dwelling where ye dwelt, sitting where ye sit. And 4. This negligence of yours in seeking to obtain this Reward, is unsuteable to the diligence your enemies are at to deprive you of it; How diligent is Satan in tempting you, *1 Pet.* 5. 8. How diligent is thy corruption in causing you yield to these tentations? And how diligent is the World in their frownings and flatterings, their allurements and persecutions? And will a weak faint resistance obtain the Reward against all this opposition. (3.) Let the thoughts of this excellent Reward make you willing to die, for if there be such a Reward after death, why are we so unwilling to be carryed to it by death. This 1. Bewrayeth much infidelity and unbelief, either of the Truth of the Promise, or of thy own Interest in Christ and the Promises. Oh, shall we be shut out because of our unbelief. 2. This loathness to die bewrayeth our want of Love to Christ, at least such a degree of it as we ought to have: Do we Love him when we are so unwilling to go to him? O more Love to Christ would make us say as *Psalm* 42. 2. *My Soul thirsteth for GOD, for the living GOD, when shall I come and appear before him.* 3. It also bewrays that thou art not yet weary of sinning, that ye think ye have not provoked the LORD long enough, nor grieved the Spirit long enough. O might not the time past of your Life sufficed you to have wrought the works of darkness, but yet ye would fain live a while yet to continue and per-

perpetrat your rebellions againſt the LORD. Is not this to judge your ſelves unworthy of this Reward. And 4. It bewrays that thou art but a plain loiterer in your Soul Matters, and that ye have not been diligent in preparing for death, and for obtaining this Reward. Oh Man, it ſays ye have not done your Work, but that ye have ſpent all your time in the Vine-yard idly, if ye had been buſie, ye might have been ready and willing to die, and to enjoy the Reward. And (4.) Let the thoughts of this Reward perſwade you to a Heavenly Life, both in Contemplation and Action, to have your Heart in Heaven, *Matth.* 6. 21. And to have your Converſation in Heaven, *Phil.* 3. 20. O is there ſuch a glorious Reward, O why are not your Hearts where it is. And to perſwade you to this, Conſider 1. That this Heavenly Mindedneſs, and Heavenly Walk, will much evidence thy Sincerity in Religion; You cry out for Marks of Sincerity, lo here is one, *Matth.* 6. 21. If your Treaſure be in Heaven, your Heart will be there alſo. 2. This Heavenly Diſpoſition and Converſation, will be a great Preſervative againſt ſin and temptation, and the wounds we receive from theſe, for they will not find us idle, but at work, and make us ſay as *Nehem.* 6. 3. who when the enemies ſent to him to come and meet them, and ſpeak with them, He anſwered, *I am doing a great Work and cannot come.* And you can ſay as once a holy man ſaid to a temptation *non vacat*, I am not at leaſure. 3. This Heavenly Diſpoſition and Practice, will be a great Cordial in all your Croſſes and Afflictions, and contribute to ſuſtain your Hearts, to make your afflictions more eaſie, to keep you from repining, and to make you to be faithful, and not to take a ſinful courſe under them, *Pſalm* 27. 13. and *Hab.* 3. 17, 18.

Uſe 3. Of Conſolation, Is there ſuch a glorious and rich Reward? Then be comforted O ye Godly in the Expectation of it. And particularly it miniſtreth Conſolation to theſe ſorts of Perſons, As 1. To you who are but in a poor and mean Condition in the World. O be comforted tho ye have not much on Earth, yet great is your Reward in Heaven, *James* 2. 5. *Hearken my beloved brethren, hath not GOD choſen the poor of this world rich in faith, and heirs of the kingdom which he hath promiſed to them that love him.* Tho ye have no Houſe nor Lands, *&c.* yet you have a GOD, you have a Saviour, you have a Heaven, you have a Crown, *&c.* 2. To ſuch Chriſtians as ſuffer reproach, perſecution and Death for Chriſt and the Truth, 1 Pet. 4. 14. *If ye are in reproach for the name of Chriſt happy are ye, for the Spirit of GOD and of*

Glory

Glory reſteth upon you. And as in 1 *Pet.* 4. 13. If you ſuffer with him ye ſhall alſo reign with him. 3. This Doctrine of the reception of a Reward is very comfortable to theſe Miniſters who have been faithful and painful in the Work of the Goſpel, 1 *Pet.* 5. 2, 4. *Feed the flock,* &c: And here is the Encouragement, *when the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory that fadeth not away.* 4. This is a comfortable Doctrine to the diligent Improvers of their Talent, as in *Luke* 19. 16, 17. *Becauſe thou haſt been faithful in a very little, thou ſhalt have authority over ten Cities.*

Now for a Concluſion of this Purpoſe anent the Reward, Take theſe things to commend it to you. 1. It is *prepared* for you, GOD hath been from Eternity moulding it and preparing it, and it muſt be an excellent Reward that hath taken up GOD's Thoughts from Eternity. 2. It is *conveyed* to you in a ſweet Way of the Blood of Chriſt. 3. It is *given* to you that are ſo vile and unworthy of it. 4. You who get it are none of the *Wiſeſt* and Mightieſt of the World, for it is not given to many ſuch, 5. That its given to your *Duties,* that ye owe as Debt to GOD as your Creator. 6. To your Duties *mixed* with weakneſs, hypocriſie, deadneſs, wandring, pride, *&c.* And 7. That it is made ſure to you. 8. That it is *near* and not far off from you, 1 *Cor.* 7. 29. Its a Metaphore taken from rolling up Cloth, or a Scroll, all to a little Piece. 9. That it comes *after* all your troubles and tentations and battles. And 10. That it is Eternal and for ever.

FINIS.

A

GOSPEL-Walk

AND

CONVERSATION

IN

Its Nature, Neceſſity and Impediments, with Directions or Helps for attaining thereto.

Opened up and applied in ſeveral Sermons on Phil. 1. 27.

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SEVERAL

SERMONS

ON

PHIL. I. 27.

Only let your Converſation be as becometh the Goſpel of Chriſt, ——,

THere are two great Works incumbent to a Miniſter of the Goſpel, amongſt a People to whom he is ſent, one is to engage people to Chriſt, and perſwade them to embrace and cloſe with him. Another is to induce them to walk worthy of him, Col. 2. 6. *As ye have received Chriſt the Lord ſo walk ye in him.* In purſuance of which two great deſigns the Apoſtle *Paul* having happily engaged the *Philipians* to cloſe and conclude a Contract with Chriſt, and being uncertain when his Miniſtry would ceaſe amongſt them, does in a ſpecial manner recommend to them, *That only they would let their Converſation be as becometh the Goſpel of Chriſt.* In which Exhortation you have (1.) The great Priviledge which GOD had beſtowed on them, which they had imbraced, and whereof they had made eminent Profeſſion, the Goſpel of Chriſt, where 1. The Priviledge it ſelf, *the Goſpel*, an old *Saxon* word, and ſignifying both in its own Derivation, Good-ſpel, and in its *Greek* Tranſlation εὐαγγελιον Good-tydings or Good-news, *Luke* 2. 10. Behold I bring you, *&c.* by which is meaned the whole Doctrine of the Goſpel, as it reſpects both Faith and Manners, but eſpecially as it reſpects Faith in Chriſt. 2. The Author, Subſtance and End thereof *Chriſt* Jeſus, it flowing from him, he being the Marrow and Kernel of it, and it ultimatly reſolving and terminating in him. And 3. Their enjoying and embracing of it, their open and avowed profeſſing of it, and bold adhering to it in the Face of Oppoſition and Dangers. (2.) You have the great Work and Duty that this privi-

ledge so imbraced, professed and adhered to, calls for. And that is *only to let their conversation be as becometh it*: Where we have to Consider, 1. A Compendious Description of true Christianity, It is a *conversation* πολιτευεσθαι a Word which holds forth Trade or Trafficking, Burgesses and free Denisons in a City or Corporation, and signifies Town-ship or Burgeship, and is as much as let Christianity be your chief trade and handling. 2. The special Qualification of this Trade or Conversation as to the Rule, Means, Motives and End thereof it is to be *as becometh the Gospel of Christ*, that is as becometh the Doctrine of Christ both touching Faith and Manners, but especially as it respects Faith and Improvement of Christ, and that in opposition not only to *Judaism and Heathnism*, but to the Law as a Covenant of Works. the Word *Becometh* αξιως signifies suteable, answerable, worthy, honourable or becoming, all which significations are applicable here. And 3. An aggravating and circumstantiating particle *only* μονον importing as it is used in Scripture a considerable weight and importance, an absolute necessity, honourable preference and an universal Obligation of this Duty, upon all that are under the Dispensation of this Gospel. Hence,

Doct. 1. *That the LORD doth mrecifully Priviledge and Bless a People with the Gospel of Christ, in the Offers, Precepts, and Promises, and Influences of it.* Or thus, *It is a rare Privileage and great Blessing to a Place or People, to have the good News of the Gospel preached among them*, Luk. 8. 1. Acts 13. 32. Rom. 10. 15. with Isa. 52, 7.

Consid. 1. What this Gospel is, and why so called? (1.) As to what this Gospel is, Know, 1. That it is the History of Jesus Christ in his mean Birth, his sad Life, and his shameful, painful and cursed Death, and ends thereof, *Mark* 1. 1. The beginning of the Gospel of Jesus Christ, *i. e.* the History of his coming to, abiding in, and going out of the World, together with the ends and designs of all this. 2. The Gospel is comprehensive of the sweet Doctrine of Free Grace, teaching how to obtain Righteousness and Salvation by Faith in Christ, without the Works of the Law as a Covenant of Works. Therefore is it called *Acts* 20. 24. the Gospel of Grace, *i. e.* That teaches the Way of Salvation by Free Grace. 3. The Gospel is the Covenant of Grace in its Nature, Properties and Offers, as being the Substance of the Gospel, *Gal.* 3. 8, is said to be preached to *Abraham* (*i. e.*

(*i. e.* the Covenant of Grace) saying, That in thee shall all the Nations of the Earth be blessed. 4. The whole Word of GOD, as it is now in the hands of a Mediator, and given to be the Rule of Faith and Manners; And so the Law is in the hands of a Mediator Evangelized, *Gal.* 3. 19. And therefore 1 *Tim.* 1. 10, *with* 11. The Law is called the glorious Gospel committed to the Apostles. 5. It is the publishing of all this by open Proclamation and publick Preaching of it, *Mark* 13. 10. But the Gospel must first be published to all Nations. And 6. The Confirmation of all this by the Gospel Sacraments of Baptism and the LORD's Supper that are visible; And the invisible sealing of the Spirits witnessing with our Spirits to the Truth, Reality and Sincerity of the whole *Oeconomie* and Dispensations of the Gospel.

(2.) Why is this called Gospel or glad Tidings? [1.] They are *Good News*, as having 1. come in seasonably, immediatly after Mans fall. These News of Salvation by a Redeemer, was the News that the sinful world was saluted with, not long after the Fall, *Gen.* 3. 15. When *Adam* thought GOD had been following him to be avenged on him for his sin, The LORD was seeking him to tell him good News of the Gospel, That the Seed of the Woman, *&c.* 2. So good are thir News, that the LORD uses to comfort his People by them, when they are very low outwardly, *Isa.* 7. 14. Behold the LORD shall give you a Sign, Behold a Virgin shall conceive a Son, and thou shalt call his Name Immanuel. And when they are cast down inwardly by strong Convictions, Challenges and Terrors, *Acts* 16. 29, 30. What shall I do to be saved? (O *good News*) Believe in the Lord Jesus Christ, and thou shall be saved. 3. So good are these Tidings, that after the Intimation of them to the heart, they shall not only not be affraid of evil tidings, *Psalm* 112. 7. But no news can be ill after that, when once the Soul hath drunk in the good Report of Christ, *All is good*, the nature, name and end of all the sad things befall you are changed, and are no more evil but good and work good, *Psalm* 91. 10. There shall no evil come near thy dwelling, and *Rom.* 8. 28. All things, *&c.* and *Psalm* 119. 71. It is good for me that, *&c.* Thir good News cordially imbraced, make all things good, Trouble Peace, Darkness Light, *&c.* And 4. So good are thir Tidings, that nothing can be more stedable to a self-condemned convinced terrifyed Sinner, lying in the bonds of sin and wrath, than to hear (*Isa.* 61. 1.) the Spirit, *&c.* to preach glad tidings to the poor.

[2] They

[2.] They are as *great News* as they are good, *Luke* 2: 10. I bring you (said the Angel) tidings of great Joy; Great Tidings breed great Joy. For 1. What greater news than that (1 *Tim.* 1. 15.) Christ came unto the World to save sinners whereof I am chief, and 2 *Tim.* 1. 10. GOD hath brought Life and Immortality to Light by this Gospel. 2. The Gospel is great News in regard it hath a great Portion tendered and secured in it to those who receive it, even all things in and with him, 1 *Cor.* 3. 22. All are yours, and two Worlds, 1 *Tim.* 4. 8. The Promises of this Life, and that which is to come. And 3. So great are thir News, that not only the World never heard the like of them, Crowns and Kingdoms, great Victories and Conquests, the News of a First-born, *&c.* are nothing to them; But also they are so great that they allarum hell, and puts the very devils mad and in rage, as *Luke* 9. 42. The devil threw him down and tare him. *Rev.* 12. *ult.* And the dragon was wroth with the Woman, and made war with her and her seed, which, &c.

[3.] They are *News of your particular concernment*, Eph. 5. 14. Wherefore he saith, Arise (*thou*) from the dead, and Christ shall give thee Light, Great and good News concerning others do not affect you, so much as concerning your self. For 1. It doth not tell you what he hath done for fallen Angels, but what he hath done unto you, unto us a Son (*Isa.* 9. 6.) is born, *&c.* and not to devils. 2. They do not concern the most part of the World, nor the Noblest, Richest and Wisest of the World, 1 *Cor.* 1, 27. Nor it may be some of thy own Natural Relations, *Rom.* 9. 13. *Jacob* have I loved, and *Esau* have I hated. Yet 3. These tidings concern *thee*, poor convinced, sensible, self-judging, self-condemning, self-abhoring Sinner, they come to *thee*; Its to *thee* the Posts and Messengers of thir News are sent; Its to seek and to save the Lost that our Master came, and it is to such that in a special Way we are sent with thir tidings; This Christ is *thy* Christ, this Peace is thy Peace, and this Salvation is thy Salvation.

[4.] They are *unexpected News* unlooked for, and surprize Sinners, *Cant.* 6. 12. Ere ever I was awar my Soul made me as the Chariots of *Amminadab*; How many has Christ surprised, as at the receipt of Custom, Fishing, by the High-way, Begging, *&c.* For 1. When these News came first in the fulness of time to the World, Peace on Earth was proclaimed, and Good-will towards Men, *&c.* They were looking for no such thing, but Fighting, Pleaing, working and dres-

sing Vineyards, minding nothing less than the coming of a Saviour. 2. When a particular Soul is on the borders of despair, giving all over for lost, under dreadful convictions, challenges and terrors of the Law. O *then*, what a surprize is it to hear the sound of a Saviour, when they think upon nothing but perishing, and being damned, in come thir news; Hearken unto me ye stout Hearted, Come to me ye Weary and Laden, Come forth ye Prisoners, and ye that are in darkness shew your selves, *&c.* And 3. What a surprize is the good News of a Deliverance to a Church (which is a part of thir Gospel-tidings) when the LORD doth great things for them (*Psalm* 126.3.) which they looked not for, but are as those that dream.

[5.] They are *certain News*, not a flying report that will be contradicted the next day; No, this is a faithful saying (1 *Tim.* 1. 15.) worthy of all acceptation, *&c.* For 1. We have it from a good Hand, the strength of *Israel*, that cannot lye or repent, the faithful and true Witness, who hath declared from Heaven, this is my beloved Son, *&c.* 2. It is confirmed not only by many Miracles which Christ wrought to confirm the Truth of his Doctrine; But by visible Seals and Sacraments, that by the mouth of two Witnesses (*Heb.* 5. 18. *Heb.* 6. 17.) this Truth might be confirmed. And 3. They are abundantly made out to be certain in the Experience of the Godly, who declare in their most serious times, that his Words are sure.

Yea [6.] They are sweet and satisfying Tidings, *Cant:* 7. 9. and 5. 16. as the new Wine that goeth down sweetly. For 1. They have a sweeter and pleasanter Relish than all other desireable things, *Psalm* 119. 103. *Psalm* 19. 10. Thy words are sweeter to my taste than the honey from the Rock; O taste and see that GOD is good. 2. They are sweet and satisfying when other things are bitter in thy lot, O bitter sin, O bitter challenges, O bitter afflictions; But O sweet News of the Gospel. And 3. They overtop all other Sweetnesses, and satisfying and pleasant Things in thy Condition; O sweet Health, sweet Relations, sweet Enjoyments in the World, but much more sweet Saviour, much more sweet Redemption, and O sweeter far Salvation.

Consid. 2. Some things anent this Gospel of Christ, worthy of your remark and observation; And which will evince that it is a rare Priviledge and great Blessing to a Place, *&c.* As 1. It is a rare Priviledge and great Blessing to a Place to have this Gospel, and thir good News preached, published and proclaimed among them, *Deut:* 33. *ult.*

Who

Who is like unto thee O Israel, a Nation saved by the LORD, *surely he hath not dealt so* (Psalm 127. 20.) *with every Nation, happy is that Nation*, &c. For 1. This does raise and exalt a People or Place with an Ornament of Majesty *Ezek*: 7. 20.) set in Beauty, *Cant*: 6. 4. *Who is this*, &c. 2. The Gospel is a great Batterie to Satans kingdom, and to the works of darkness, Satans kingdom falleth like Lightning from Heaven before it (*Luke* 10. 18.) The devils flee from Christ and the sound of this Gospel, when Christ came with these glad News, the devils went out of men, their oracles ceased, and their visible appearances were not so frequent in the Earth. 3. In regard of many Children that are begotten and nourished up by this Gospel unto GOD in a place, *Psalm* 87. 4, 5. *And it of Zion shall be said, that this man was born there*, &c. And 4. In regard of the many additional and external Mercies that accompany and go alongst with the Gospel, *Hos*: 2. 15, *with* 21, 22. when the LORD by this Gospel begins to speak comfortably to a People, Then he says there that he will give them their Vineyards from thence, and will hear the Heavens and the Heavens will hear the Earth, and the Earth the Corn, *&c.*

Yet 2. The Gospel by occasion of Peoples refusing of it, and not walking suteable to it (tho not of it self) may prove a very sad dispensation unto them, and like the Ark to the *Philistines*, 1 *Sam*: 5. and 6 Chapters. For 1. It puts Kings and great Men in a great terror, and fright, or rage and anger, *Psalm* 48. 5. Kings saw and fled for fear and hasted away. And *Psalm* 2. 1. Why rage the Heathen, *&c.* *Matth*: 2. 3. When *Herod* heard the News, he was troubled and all *Judea* with him, what ails you O hills, *&c.* 2. Where the Gospel is not entertained, it occasioneth many Tumults and Insurrections, and disorderly strifes and stirs in Nations, Cities and Families, *Acts* 19. 23, 24. At the same time there was no small stir about that way, and the whole City was filled with confusion. And *Matth*: 10. 34. Think not that I am come to send Peace upon the Earth but a Sword, the Son against the Father, *&c.* 3. Where the Gospel is not imbraced, it occasioneth great abounding of sin in a Place, for the devil in wicked men rages the more that Christs Kingdom is set up among them, and the very curbing of sin, because of the enmity of our heart against GOD makes it break out the more, and they become seven times more a child of the Devil than before, *Matth*: 23. 13. And 4. The contempt of the Gospel bringeth on many outward Judgements upon a Place, 2 *Chron*: 7. 20. *Psalm* 78. 60. *He forsook the tabernacle of* Shilo, *&c.*

&c. And what then? He delivered his Strength into captivity, and his Glory into the enemies hand, Spiritual Judgements also, *Isaiah* 6 9. And the abuse of the Gospel carries on the eternal Judgement upon some 2 *Cor*: 2. 16. For it is to such the savour of death unto death, and the Power of GOD to damnation.

3. *The kindly and native Effects* of this *Gospel* are very remarkable when it is blessed of GOD. As 1. What place it takes in the Earth, notwithstanding all the opposition it meets with, and hath still met with. O how many Interests it hath justled out to make room for it self in the World! And is it not yet a wonder that it hath not better success in the Earth, since it comes with such good News of Salvation, upon so easie terms, like the News of a Kingdom fallen to Beggars upon the death of their elder Brother? 2. What wonders it hath wrought upon Hearts and Lives of Men. This Gospel hath made the Blind to see, the Deaf to hear the voice of the Son of GOD and Live, the Lame to walk and leap like a Hart, *&c.* Yea it hath brought the dead out of their graves, and hath made incarnat Devils Saints, Bears, Tigers, Lyons, *&c.* to become Lambs, Doves, *&c.* *Isa*: 11. 6. The Wolf shall ly down with the Lamb, *&c.* And *Isaiah* 65. 25. Yea 3. It confounds enemies, and fills their Faces with shame, and stops their mouth, that they are made to say as the Heathen did, *Psalm* 126. 2. The LORD hath done great things for them, And as in *Gen*: 28. 17. This is no other but the gate of GOD, tho we were not aware. O how confounded and silent are they when the LORD Jesus mounts upon his white Horse (*Revel.* 6. 2.) going forth conquering, and to conquer, *&c.*

4. *The Angels* are much taken up in the study and search into this Gospel and glad Tidings, 1 *Pet*: 1. 12. Which things the Angels desire to search unto, and *Eph*: 3. 10. To the end that unto Principalitie and Powers in Heavenly Places might be manifest by the Church the manifold Wisdom of GOD. For 1. Altho the Angels be at no enmity with GOD, and so stand not in need of Reconciliation, and are not altogether ignorant of this Mysterie, and altho they have no painful vexing desires in prying into it, yet do they contemplat Christ and the Gospel, and dyve into that Mysterie of Salvation, to behold the Goodness and Wisdom of GOD so therein, that it contributes to confirm them in the State wherein they are. 2. The Angels are Witnesses to our Carriage towards this Gospel, 1 *Cor*: 11. 10. where it is said that our carriage in the hearing of this Gospel is to be decent (*because*

of the Angels) who are Witneſſes to our Preaching and your hearing. And 3. The Angels are ſo concerned in the Goſpel, that when you do imbrace it, they are overjoyed, *Luke* 15. 7, 10. I ſay unto you, that likeways Joy ſhall be in Heaven over one ſinner that repenteth, more than over ninety and nine Juſt Perſons that need no Repentance. And *verſe* 10. Likewiſe I ſay unto you, there is Joy in the preſence of the Angels over one ſinner that repenteth.

5. *A fixed Miniſtrie* for preaching this Goſpel in a Place is a great Bleſſing, *Eph*: 4. 11. GOD hath given ſome, *&c.* For 1. This is Chriſts ſtandard ſet up in a Place, and his Banner diſplayed among them. And as (*Pſalm* 60. 4.) all that are Upright in their Heart will follow after it, and liſt themſelves under Chriſts Colours, tho others ſhould diſplay a banner againſt him. 2. When a People have a fixed Miniſtrie, then they may come to them, and make them acquaint with their various caſes and conditions of Soul, and enquire at them what they ſhall do to be ſaved (*Acts* 16. 30.) and what they ſhall do to inherit Eternal Life, how they ſhall get ſin ſubdued, how they ſhall find an abſent Chriſt, *&c.* And 3. A fixed Miniſtrie is Chriſts Throne erected in a Place where he Miniſters Juſtice, diſpenſeth Pardons, and receives Addreſſes, and gives ſeaſonable, ſweet and full Returns to his People, *Jer*: 17. 12. A glorious high Throne----- is the Place of our Sanctuary.

Chryſoſtoms Hearers ſaid, we had rather the Sun ſhould not ſhine, than Chryſoſtom ſhould not preach.

Uſe 1. How much are they to be pitied, 1. That never heard theſe good News of the Goſpel, and to whom the joyful ſound of them is not yet come, but are murthered by Satan in the dark, under their Blindneſs, Idolatry and Prophanity. 2. Thoſe who having enjoyed it, are by the iniquity of times deprived of it, and their Preachers driven into corners. And 3. Thoſe who tho they have it, yet have the Springs corrupted and poiſoned by erroneous doctrine, and by erroneous teachers, who have put death in the pot, that the LORD's People cannot taſte, touch, or handle.

Uſe 2. A ſad Lamentation may be taken up here, that thir good News get no better welcome and entertainment, that the Goſpel is no better welcomed among the *Gentiles*, than among the *Jews*; But we have the ſame complaint to make, *Iſaiah* 53. 1. Who hath believed our report, *&c.* we pipe but ye do not dance (*Matth*: 11. 17.) we offer but ye do not imbrace, we invite to the Feaſt but ye ſtand off

and

and make excuſe as theſe did before you, in *Luke* 14 16. *to verſe* 20. And the Grounds of my Lamentation are theſe, 1. That the bad entertainment of the Goſpel may deprive this Generation of it, and to remove his Candleſtick, and call home his Ambaſſadors, and give up Treatie with this Generation. Many are called home already, and are gone up to Heaven with a ſad report of this Generation, that they would not receive the News of a Saviour, and would not have Chriſt to reign over them: The Chariots and Horſemen of *Iſrael* are gone up with this report, and the Footmen that are behind have no other report, when they ſhall be taken off to give of this Generation but this, *Alas the people will not be gathered.* 2. Is it not to be lamented the great ſtand that the Work of Converſion is at, we travel of dead children, we have but dry breaſts and a barren womb, ſo that Miniſters come not up from the waſhing (*Cant*: 4. 2.) every one bearing twins. O where are the days when the young Converts were flying as a cloud (*Iſaiah* 60. 8.) and as Doves to their windows, our old ſtock of Saints is much worn out, and we are not like to gather a new. 3. It is to be lamented, the great odds and diſproportion betwixt the number of thoſe that imbrace and love the Goſpel, and the number of thoſe that continue to reject it, and would fain be rid of it, or at leaſt are indifferent whether they have the Goſpel or not, and Gallio-like (*Acts* 18. 17.) care for none of theſe things, or are Luke-warm (*Rev*: 3. 16.) or are halting betwixt GOD and Baal, 1 *Kings* 18. 21. Why, *&c.* Remember the caſe of *Sardis*, *Rev*: 3. That tho there were few names in it, yet that did not keep the Candleſtick among them, they only got a promiſe that they ſhould walk with him in white. And 4. It is to be lamented, that the Goſpel which is a Goſpel of Love and Peace, doth not more unite and wale us together, GOD hath given us this Goſpel, to let us ſee to walk and work, and not to fight and wrangle by, and if we make it a tool to fight and work one againſt another with, it is juſt with GOD to put out the Light, and ſo end the Diſpute; If the good News of the Goſpel had made us as the Diſciples did, *Mark* 6. 48. to have rolled all one way, we might have expected he would have come into the Veſſel with us, and brought us ſafe to Land: But when we either caſt away the Oars, or plea about the rolling of it, we are liker to drive Chriſt from us than invite him to us, and are liker to ſink nor ſave a poor Church; All the remarkable departures of GOD from the *Jews* found them divided and broken in pieces; And all the *Aſian* Churches no leſs.

And when the Enemie was at the foot of the walls of *Jeruſalem*, they were devouring other within: I may ſay of our Times as an Eminent *Engliſh* Divine ſaid of his Time [*Hæc non ſunt tempora litigandi ſed orandi*] Theſe are not times of ſtriving but of Praying.

Uſe 3. To exhort you to imbrace and believe thir good News of the Goſpel that come to you; And to perſwade you to this, Conſider (1.) How acceptable, yea what Joy of Heart this will be to Chriſt: Altho we read not much of Chriſts Joy in the World (for he was a Man of ſorrows and acquainted with grief) Yet upon the Peoples imbracing of the Goſpel, he is ſaid to rejoyce in Spirit, *Luke* 10. 21. In that hour Jeſus rejoyced in the Spirit, and ſaid, I thank thee O Father, *&c.* Of all the hours of his Life that was the moſt joyful Hour, when he heard of Peoples receiving the Goſpel; And now in Heaven being freed of grief, his Joy for this will be ſo much the more. And on the other hand, how ſad and diſpleaſing will it be to him, if ye reject this Goſpel, *Luke* 14. 21. The Maſter of the Houſe when they would not come to the Supper, is ſaid to be angrie, and therefore he draws the Table, and ſends them Supperleſs to Bed, ſaying, *Chriſt they would not have*, and *Chriſt they ſhall not have*. And therefore, if ye would rejoyce the Heart of Chriſt, and not grieve him that did ſo much for you, imbrace this Goſpel. (2.) Conſider what it is ye refuſe, ye that will not imbrace this Goſpel, thou refuſeſt a Saviour, Peace, Righteouſneſs, and Eternal Life, and what it is ye chooſe, ye chooſe the devil, ſin, and eternal damnation. And its a wonder ye can ſleep ſoundly or eat and drink pleaſantly under this choiſe, and the controverſie betwixt GOD and you not taken away. (3.) Conſider but what thou doeſt when thou refuſeſt to imbrace this Goſpel; Let Conſcience ſpeak, but leſt thou ſhould ſtop its mouth, I will tell thee what thou doeſt. 1. Thou juſtifyeſt all thy Rebellions againſt the LORD, and avoweſt all the evil thou haſt done, and that thou wilt perpetuat the Quarrel, and defy his fead both here and in another World alſo; Like *Amilcar who had ſuch a hatred at* Rome, *that he made his ſon* Hannibal *heir to it, and left him to perpetuat the Quarrel againſt it.* So thou art minded, who refuſeſt the Goſpel, to take thy fead with GOD to the grave, yea to hell with thee, where it will never be ended. 2. Thou putteſt the greateſt ſcorn and affront upon GOD that in

A great Courtier Sir Thomas Moor ſaid on his Deathbed, if I had ſerved GOD as diligently as I did my King, it had not been ſo with me as it is.

in thee lyes, as if his Son, his Peace, his Salvation, *&c.* were not worth thy ſerious Thoughts, Choiſe and Diligence. 3. Thou throweſt thy ſelf in the mouth of all the threatnings of the Goſpel, that do gape ſo wide for thee; And know if thou doeſt in that caſe, GOD hath not only ſworn thy deſtruction with an Oath (as in *Pſalm* 95. 11.) that thou ſhalt never enter into his Reſt: But he will take pleaſure in thy damnation, and laugh (*Prov*: 1. 26.) when thy deſtruction cometh, &c. 4. Thou conſenteſt and ſubſcriveſt to thy own damnation, even as clearly and expreſly as theſe that an hundred times a day cry [*GOD damn me*] Yea; Thou 5. Occaſioneſt thoſe that now wiſh and pray for, and endeavour thy Salvation, in the day of Judgement, to vote for and rejoyce in thy damnation, and ſay as *Pſalm* 19. 9: Righteous art thou O LORD in all thy Judgements; Altho here ye give them ſmall thanks, but rather wiſhes there were ſuch a Law as was among the *Lacedemonians*, *That none ſhould tell another ill news till he found them out himſelf.* Yet thou wilt not get thy wiſh, but tho they were thy Miniſter, Father, Brother, and neareſt Relations, they ſhall conſent to, and rejoyce in thy damnation, becauſe thou haſt rejected the Chriſt that hath ſaved them and would have ſaved thee. O conſider this and imbrace the Goſpel, before the Heart of GOD and Man be hardned againſt you! O when will ye be wiſe? (4.) Conſider that this is a ſin beyond the ſin of Heathens and Pagans, *Jer*: 2. 10. *Go over to* Shittim, *and ſee and ſend unto* Kedar, *and conſider diligently if there be ſuch a thing.* The like hath not been done in *Tyrus* and *Sidon*, O Divine and Righteous Heathens, compared with profeſſed Goſpellers, they have been more obedient to the Law of their Creator, nor we we have been to the Law of our Redeemer: They are more ſtrict in the Obſervation of their Idolatry, than we are in our Goſpel Worſhip, they walk every one in the name of their God, *Mic*: 4. 5. But alas we cannot walk in the name of our GOD, therefore they ſhall riſe in Judgement againſt this Generation. O dreadful to have Heathens, *Tyrus*, *Sidon*, *Sodom* and *Gomorah* to riſe in Judgement againſt you, for if the mighty Works, *&c.* (5.) Conſider but the greatneſs of this ſin in rejecting the Goſpel. For 1. It is a ſin againſt the Remedy of ſin, when the LORD by this Goſpel lays down and proclaims a way for removing and pardoning thy ſin, yet thou deſpiſeſt it. O dreadful, what is that but to ſpit in the Face of a Redeemer, and like a mad ſick man to throw away the Phyſick is given him to heal him. 2, This ſin of ſlighting the Goſpel is the Mother,

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the Root and Fosterer or Nurse of all other Transgressions, opens a door to all other Transgressions, and hideth them under its wings; Yea, it addeth fewel to all other sins, and binds them all upon a Mans back, for were it not for this one sin, no other sin would condemn you. This then hast thou added to all thy other sins, that thou despisest the Remedy of sin. And 3. This is no less than the crucifying the Son of GOD afresh, *Heb*: 6. 6. and putting him to open shame. What? Hath not Christ suffered enough already, wilt thou again take him, spit on him, buffet him, wilt thou again give him more vinegar and gall to drink, wilt thou again nail his blessed Hands and Feet to the Tree, wilt thou again pierce his side, *&c.* O cruel heart that will thus again imbrew thy hands in the Blood of the GOD of Life, and take upon thee the sin of the *Jews*, and say as they said, *His Blood be upon us and our Children.* (6.) Consider that the Lord hath been these many years contending with the Land for this sin, yet we have not broken it off; Hath it not still been one of the causes of our Fastings, *Hos*: 5. 2. Tho I have been a Rebuker of them all, is not our contempt of the Gospel written upon our long continued Judgements, and our divisions and rents, we have forsaken him and his holy Mountain, and he hath forsaken us, we have refused the Peace of the Gospel, and therefore war is against us, and there is no peace to him that goeth out or cometh in, either by Sea or Land: We have refused his Offers, and therefore his wrath is poured out upon us in fury. And (7.) I shall desire you but to consider the weight of *Gospel wrath*, which will be a thousand times heavier than *Law-vengeance*, which is from the hand of a Creator: But this will be from the hand of a Redeemer, 1 *Thes*: 2. 7. He shall come, *&c.* and who shall abide (*Mal*: 3. 2.) the day of his coming. The lashes of Devils will be sore, the gnawings of a never-dying worm within thee will be bitter and cutting, and the wrath of a Creator will be sore to abide, for it is a fearful thing to, *&c.* But O how unconceivably heavy will a Redeemers wrath be, taking vengeance on thee for despising his full and free Offers in the Gospel.

Use 3. Of Examination, whether ever you have imbraced and believed the good News of the Gospel or not. As 1. If you have imbraced thir good News of a Saviour, then all outward things will be comparatively warsh and tasteless unto you, and as the white of an Egge compared with the Dainties of the Gospel, you have seen an End of all Perfection, and a vanitie and emptiness in all other things,

Psalm

Psalm 119. 96. I have seen, *&c.* And that 1. Because of their vanity and emptiness. And 2. their perishing nature, being all to be burnt. And 3. Being tentations to, and occasions of sin. 2. Sin and the consequences of it have been very bitter disappointments to you, and ye know experimentally that it is a bitter and evil thing to depart from GOD, *Jer:* 2. 19. ye now find that sin hath a sting, and that it is as the poison of Asps and venom of a Serpent. There are three bitter things in sin which thou hast felt, 1. The pollution of it, that it hath defiled thee, and contaminat Soul and Body, that thou art loathsome in thy own Eyes, and cannot look upon thy self, but with indignation, and how much more abominable in the sight of GOD. 2. The molestation and operation of it, *Rom:* 7. 21. I find then a Law, *&c.* It is still working and molesting. And 3. The guilt of it, or the exposing the Soul to everlasting vengeance, and rendring the person obnoxious to implacable wrath and curse, *Gal:* 3. 10. Cursed is every one, *&c.* 3. If thou hast imbraced the Gospel as, *&c.* so Christ will be sweet and precious to you, 1 *Pet:* 2. 7. To you that believe he is precious, and whatever belongs to him: Precious in his Names, Natures, Offices, Ordinances, Promises and Sufferings; Yea, even the worst things that attend him as his Cross, *&c.* 4. Holiness will be pleasant to thee, *Psalm:* 119. 24. both in the Heart and Practice, and in the Reward of it, whosoever hath this hope in him, 1 *John* 3. 3. purifieth himself as he is pure; Shall *I* not live to the Commendation of my Deliverer, who hath ransomed me from the power of the grave, *&c.* 5. (Which should be third in order) Thy own Righteousness will be insufficient, and a covering narrower than that it will cover you, and a bed shorter than that ye can streatch your selves upon it, Because of its being defective, polluted and inconstant, all of it is but a morning dew, a filthy rag, *&c.* And 6. The Cross will be glorious, not in it self, but as to the cause, the Attendants, the Reward and Out-gate, being an hundred fold, a Crown and Diadem, a Garland, a Prison will be a Palace, a Scaffold a Throne, and a Rope a golden Chain, Martyrdom will be thy Crown and Glory. Yea 7. Heaven will be welcome to thee, and thou will sometimes be longing for that Land, where the Marrow and Substance of the Gospel is made out, for it is (*Rev:* 14. 6.) the everlasting Gospel, where sin will be done away, and all the tentations to it, and sad consequents of it; And where perfect Victorie over idols and enemies shall be obtained; Yea, and GOD in Christ eternally enjoyed.

Doct.

Doct. 2: *That it ought to be the chief Care and Study of those that profess and live under the Gospel, to have their Conversation suteable to, and as becometh it,* Eph: 4. 1. Col: 1. 10. *and* Thes: 2. 12.

Consider 1. What this Gospel Conversation is, And 1. In general, The Text tells you that it is a Conversation or Trade and Traffick, πολιτευμα, which imports 1. That it must be a Mans greatest Concern, and the great Trade and Handling he drives (as the word bears) and so the one thing necessary, *Luke* 10: 42. the one thing desired and sought after, *Psalm* 27. 4. And the one thing obtained to Inrich a Man, *Psalm* 73. 25. which makes him up tho he have no other thing. 2. That it is not a Conversation at random and pleasure, or unlimited, but regulated by Laws, Principles, and Laudable Customs, (as Trade in Kingdoms and Cities is) set down by Christ Jesus, *Ezek*: 43. 11. And if they be ashamed of all that they have done, shew them the Form of the House, and all the Laws thereof, and all the Ordinances thereof. 3. That it is a joynt Trade and Conversation, in a fixed Society of Church and Christian Communion, for Society Trading is the most advantageous and pleasant way of Trafficking; So it is good to see the LORD's People driving their Gospel Trade joyntly together, *Psalm* 122: 2. Come let us go up to the House of the LORD together, we joyed when they said, Let us go up, *&c.* 4. It imports, That it is and must be a constant Trade, managed with great Diligence all his Life, for it is a following the LORD as *Caleb* (*Numb*: 14. 14.) fully, and a seeking of his Face (*Psalm* 105. 4.) ever more. 5. This Trade and Traffick hath its *Arcana* or Secrets as all other Trades and Employments have, so this hath its Secrets: There is in it a white Stone (*Rev*: 2, 17.) and in the Stone a new Name written, which none knoweth saving he that hath it, *Matth*: 13. 11: Unto you it is given to know the Mysteries of the Kingdom, but to them it is not given. And 6. This Traffick and Trade hath its dangers and hazards, there are great dangers in the way of this Trade, not only accidental losses and hazards of Estate, Name, Life, Liberty, *&c.* but of the Immortal and precious Soul, which is better than all the Cargo, *Mark* 8. 36. What doth it profit a Man, *&c.* Yea 7. This Trade and Commerce hath its Emoluments and rich Incomes, 1 *Tim*: 6. 6. Godliness is great Gain, (two Worlds come in by this Trade) it hath the Promises of this Life,

this Life, *&c.* and *Revelat:* 21. 7. He that overcometh ſhall inherit all things, *&c.*

But 2. And more particularly, I ſhall diſcover this Goſpel Converſation unto you, 1. Negatively what it is not: As 1. It is not that *profane* and diſſolute life which many lead, by taking liberty to ſin, whether from a corrupt principle of *Antinomianiſm*, fancying ſuch a ſtate of grace as bounds them under no Law, but allows them libertie to all licentiouſneſs and voluptuouſneſs, making Grace the Miniſter of ſin, and as *Gal.* 3. 13. uſing their libertie as an occaſion to the fleſh: Or from a profane and graceleſs heart, carrying to all exceſs of riot with the ungodly, called 2 *Pet* 2: 7. The filthy Converſation of the wicked. For 1. Such a converſation as this is expreſly forbidden in the Scripture, *Jer:* 7. 9, 10. Will ye Steal, Murder, *&c.* and come and ſtand before me in this Houſe, &c. 2. Such a coverſation is a diſhonour to the perſon, and degrads them below rational men, *Pſalm* 4. 2. O ye ſons of Men, &c. and brings them under ſhame and ignominie, *Prov:* 13. 5. A wicked man cometh to ſhame. And 3. Beſide what viſible and inviſible Judgements it may meet with here in the World, ſuch a converſation ſeparateth from the preſence of the LORD for ever, and incurreth everlaſting vengeance, *Pſalm* 9. 17. The wicked ſhall be turned into hell, &c. and if ye live after the fleſh ye ſhall dye, *Rom:* 8. 13. And *Rom:* 2. 9. Tribulation, &c. to every Soul that doeth evil.

Nor 2. Is it that converſation *which floweth from, and is only attained by the light and Law of Nature*, whereby from the apprehenſions of a Deitie to be worſhipped and feared, they judge good to be imbraced and evil to be abhored, which hath carryed men a great deal of length, both in their Light and Contemplations, and in their Practice and Converſation, *Rom:* 2. 14, 15. For the Gentiles which have not the Law (moral and written) do by Nature the things contained in the Law, many Inſtances whereof might be given. But this is not the Goſpel-converſation, Becauſe 1. Natures Light giveth no Ruſes or Precepts againſt Original Corruption and Depravation of it ſelf, this would croſs all its Dictates, but on the contrair it mantains it ſelf to be pure and clean; And the great Patrons of Nature ſay, That the Seeds of all Vertue are Originally in Man, as Fire is in Flint, and needs no more but a little ſtricking of pains and cultivating to bring it forth. For Natures Light knows nothing of *Pauls* Law in the mind,

the Body of Death, &c. *Rom*: 7: Nor of the way to mortifie and purge it out, for that is only discovered by the Gospel, *Tit*: 1. 15. Now this cannot be a Gospel-walk, which acknowledges no Original Corruption. 2. Natures Light, whatever length it may carry a man, yet it never leads them to the discovery of a Redemer, and a Dependance upon him, as Righteousnes, Sanctification, and Redemption, for it will never send a man out of himself for these things, which is the great drift and scope of the Gospel, *John* 17. 3. This is Life eternal, *&c.* And 3: A Conversation flowing from Natures Light only, admitts of no Self-denyal, but rather a puffing up with pride and vanity, and sacrificing to their own net; 1 *Cor*: 8. 1. But the Gospel teacheth (*Matth*: 16. 24.) Self-denyal and Humility.

3. It is not that Conversation which is *according to the Law as a Covenant of Works*, which now by reason of sin cannot be attained (tho *Adam* had it for a little while, even but much about twenty four hours) *Rom*: 8. 3. For that which was once possible, &c. For 1. The Law as a Covenant of Works calls for perfect, personal and perpetual Obedience, and will accept of no less, and lays a curse to the door and on the back for the least failour, *Gal*: 3. 10. If ye shoot short of the Law but an inch by vertue of that Covenant, ye are damned for ever, for it winks at no infirmities. 2. The Law as a Covenant of Works, admitts of no Repentance in case of transgression, *Adam* had no access by that Covenant to return by Repentance, *Gen*: 2. 17. But in the day he ate he was to dye, That is, be under a sentence of death till, &c. And 3. The Law as a Covenant of Works, admits of no Mediator or Cautioner to come in, in case Men in their own persons be not able to come up to it, for the language of it is, Thou, and thou only shalt do, and if thou transgres, thou and thou only must suffer and satisfie, which ye will never be able to do, *Gen*: 2. 16. But the Gospel allows a Mediator to come in, and make Peace upon a breach made, and in case of weakness and inability, to perform duties to borrow Strength from that Mediator: In regard of which he is called, *Heb*: 7. 22. The Surety of a better Covenant, and the Strength of his People *Israel*. But the Gospel removes all these Impediments, and accepts of less (tho it also requires it) than perfect Obedience, 2 *Cor*: 8. 12. admitts of Repentance, *Jer*. 3. 4. and allows a Mediator to come in to make up the breach and to help to duty, in case of inability to perform, *Rev*: 12. 24.

Nor

Nor 4. Is it that meerly *moral and external and Phariſaical Converſation, and Obedience to both Tables of the Law,* which ſome attain unto, as the Phariſees and *Paul,* who (as *Phil:* 2. 15.) even before his Converſion, walked in all good Conſcience, and concerning the Righteouſneſs of the Law blameleſs. But this is not the Goſpel-converſation, 1. Becauſe it is only external, and no change upon the Heart, *Matth:* 23. 25. The out-ſide of the Platter is only cleanſed: But the Goſpel-walk begins at the purifying of the Heart, *Jer:* 4. 14. O *Jeruſalem* waſh thy Heart from wickedneſs, how long ſhall thy vain thoughts lodge within thee. 2. This meer moralitie and external obedience does not flow from Chriſt Jeſus, which is the Soul and Life of all true Obedience, *Rom:* 1. 17. And what is not of Faith is ſin, for the Schoolmen ſay, That *crebris actibus ſumus virtuoſi; ſed habitibus ſumus gratioſi,* i. e. *By frequent acts we are vertuous and morally good, but by infuſed habits of Grace we are made gracious.* And ſuch draw all their water out of their own Ciſtern, and comes not to the Wells of Salvation; They ſee no need of dependance on Jeſus Chriſt, but leads a Life of Works without Faith, and not a Life of Faith with Works. And 3. This meer moral and civil Converſation may proceed from many unſanctified cauſes and grounds, as from common reſtraint only, *Abimilech* was withheld from wickedneſs, *Gen:* 20. from the want of a ſuteable tentation or promiſing opportunitie, to midwife thy corruptions to the World, or from carnal deſign to carry ſome baſe end, &c. But this is not the Goſpel-converſation, for as *Mat:* 5. 20. *Except your righteouſneſs exceed,* &c.

Nor 5. Is this Goſpel-converſation that *meritorious Covenant of meritorious Works and Popiſh pennances,* and Pilgrimages, Scourgings and Alms deeds, by which many think not only to merit Heaven themſelves, but to lay up a ſtock of Merits for others. But this is not the Goſpel-converſation, For 1. There was no merit properly by man under the Covenant of Works, for it was of Grace that GOD entered into Covenant with man, and of Grace that he accepted of his obedience, and promiſed him Life upon it, for he might out of his Soveraignty demanded his obedience without any promiſe of a Reward. 2. All our works of Obedience and good Converſation are due debt, *Luke* 17. 10. are polluted, *Iſa.* 64. 6. are done on Graces charges and expenſes, *Phil:* 4. 13. And are hugely diſproportionable to the Reward. And 3. Becauſe the glory of meriting is only placed upon, and re-

ſerved to Jeſus Chriſt, he muſt bear the Glory and Crown of meriting, as having ſuffered, the Juſt for the unjuſt, the Innocent for the unrighteous, the Prince for the people.

Nor 6. Is this that *Hypocritical Converſation*, which many Hypocrites have obtained as a profeſſing, talking, and debating about Religion, a gift of Praying, Preaching, *&c.* and many other high Attainments, as being enlightned, &c. *Heb.* 6. 4. But this is not a Goſpel-converſation, For 1. In all theſe Attainments there is not a denying of their own Righteouſneſs, but rather an eſtabliſhing of it, *Rom:* 10. 3. 2: There is not a mortification of the beloved idol, but they ſtill hold that faſt. And 3. There is not the exerciſe of Spiritual Duties, as Self-ſearching, Spiritual and Heavenly Mindedneſs, communing with our own Heart, loving of GOD and Chriſt, *&c.*

But 2. Poſitively this Goſpel-converſation is (1.) A Converſation flowing from *Goſpel Principles*. As 1. From a new Nature, and gracious Change in the Heart, 2 *Cor:* 5. 17. A new Creature, the Divine Nature, as to Principles and Qualities, 2 *Pet:* 1. 4. not as to Eſſence, a Spirit of Life in Chriſt Jeſus, *Luke* 6. 44. Can any gather grapes off thorns, *&c.* a new Light, a new Allarum in the Conſcience that was never before, a new Purpoſe or Reſolution, a new Practice ſimply, *&c.* will not be enough, but there muſt be a new Man, a new Creature, not another man as *Saul* was: The old man according to the former Converſation, *Eph:* 4. 22. muſt be done away; The old Tree will not bear this Fruit, a new one muſt be planted, which will bring forth Fruit unto Holineſs, and the End everlaſting Life. 2. It muſt be watered and ſapped with Love to GOD, 2 *Cor.* 5. 14. The Love of GOD conſtraineth me, *Pſalm* 116. 1. I love the LORD, &c. I love him, and therefore I will ſerve him, and therefore I will not willingly offend him. And 3. The great and higheſt Riſe of this Goſpel-converſation is the Spirit of GOD, *Rom:* 8. 13. But if ye by the Spirit mortifie the deeds of the Body ye ſhall live.

(2.) It is a Converſation carried on by *Goſpel Means and Motives*; As 1. It is a Converſation becoming the great *Love* manifeſted in the Goſpel, which makes theſe two run well together, 1 *John* 3. 1. Behold what manner of Love, and that 2 *Pet:* 3. 11. Behold what manner of perſons ought ye to be in all holy Converſation and Godlineſs. 2. Becoming the *Ordinances of the Goſpel*, the Word and Sacraments whoſe great Ornament is not outward luſtre and dreſs, but Purity and Simplicity,

plicity, ſo muſt our Converſation be, 2 *Cor*: 1. 12. This is our rejoycing, that in Simplicity and godly Sincerity we have had our Converſation in the World. 3. Becoming the *Commands or Precepts* of the Goſpel, which are no fewer nor leſs ſtrict, nor by any meaner Authority than theſe of the Law, only they are handed to us by a Mediator, *Gal*: 3. 19. For Chriſt Jeſus came not to deſtroy but to eſtabliſh the Law, *Matth* 5. 17. So that it is not only now a Goſpel-command, 1 *John* 3. 23. That ye believe on his Son, that ye repent, *Luke* 13. 3. That ye love one another, *John* 13. 34. But theſe are now alſo Goſpel-commands, Thou ſhalt not Steal, commit Adultery, &c. For the whole Moral Law is Evangelized, and our Converſation muſt be conform to it. 4. As becometh the excellent *Patern and Example* of the Goſpel, and that not only anſwerable to the cloud of Witneſſes gone before you, *Heb*. 12. 1. after whom ye are to run; And to be followers of them who (*Heb*: 6. 12.) through Faith and Patience inherit the Promiſes; But mainly ſuteable to that excellent and unerring Patern Chriſt Jeſus, 1 *Pet*: 2. 21. For he hath left us an Example both of doing and ſuffering, *Matth*: 11. 29. Learn of me, &c. Your Converſation ought to be like his in theſe things wherein it was poſſible and lawful to follow him. 5. As becometh the *Promiſes* of the Goſpel, which are great and precious, 2 *Cor*: 7. 1. Having therefore theſe Promiſes, let us cleanſe our ſelves, &c. For theſe Goſpel-promiſes are to be conſidered, either 1. As means effectuating and working this Converſation, when they come with power and become a living, operating and changing Word, transforming unto the ſame Image with him, 2 *Cor*: 3. 18. Effectually making you like themſelves with him, and ſo the poor (*Matth*. 11. 5.) are ſaid to be Evangelized, εὐαγγελίζονται. 2. Or the Promiſes are to be conſidered as Motives to this Goſpel-converſation, as carrying in them not only our Dignitie and Honour, and our Pledge and Aſſurance, but our Reward of Grace, for he will not forget (*Heb*: 6. 10.) our Work or Labour of Love. And 3. They are to be conſidered as Conveyances of our Strength, for this Goſpel-converſation, the Promiſes have our Strength in them. And 6. As becometh the *Influences* of the Goſpel; Let your Converſation be ſuteable to theſe Influences, which are both powerful, ſeaſonable and ſweet, and therefore compared to dew and rain upon the new ſhorn graſs, *Pſalm* 72. 6. and *Hoſ*: 14. 5. I will be as the dew unto *Ephraim*, and unto new Wine (*Cant*: 7. 9.) which goeth down

down ſweetly, &c. And as the ſouth wind (*Cant:* 4. 16.) which blows upon the Garden, and cauſes the Spices flow out and give a ſmell.

(3.) This is a Converſation indued with *Goſpel-Qualifications* and Properties, as they are held forth in the Goſpel. As 1. It is held forth in the Goſpel to be an honeſt Converſation, 1 *Pet:* 2. 12. Having your Converſation honeſt among the Gentiles. the word in the Greek is Beautiful or Comely; Which honeſt Converſation is a chaſt Converſation, 1 *Pet:* 3. 2. Beholding your chaſt Converſation oppoſite to that filthy converſation of the wicked, 2 *Pet:* 2. 7. Then it is an Upright Converſation, *Pſalm* 37. 14. Such as be Upright in their Converſation, giving to GOD his due, and to Man his due, *Acts* 24. 16. And it is a conſtant evenly Converſation, ſtedfaſt and immoveable in the Work of the LORD, *Prov:* 23. 17. *Be* thou in the fear of the LORD all the day long, and not only at night and morn. 2. This Goſpel-converſation is called in Scripture a good Converſation, 1 *Pet:* 3. 16. They who falſly accuſe your good Converſation in Chriſt, which imports, that it is a Converſation with a good GOD, according to a good Rule the Word of GOD, having good company with you the whole Generation of the Righteous, and leading to a good End, even to be for ever with the LORD. It is not only a good Converſation ſimply, but a good Converſation in Chriſt, importing that there muſt be an Union with Chriſt, ſtrength derived from Chriſt to make the Converſation good, and improving of Chriſt for pardon and healing in caſe of failings and ſhort-comings in this Converſation; And it is called a good Converſation with a particular reference of being good to the poor and needy in their diſtreſs, *Pſalm* 16. 2. My goodneſs, *&c.* But to the Saints, *&c.* 3. It is called a right ordered Converſation, *Pſalm* 50. 23. To him who ordereth his Converſation aright, *&c.* The Original is *Marſhalleth.* And a Mans Converſation is ſaid to be right ordered, 1. When every Duty keeps its right place, none of them claſhing with or juſtling out another, but every Duty made beautiful in its own place and ſeaſon, as outward Duties and inward Duties to GOD, and duties to Man, all keeping their due order; And not ſeparating duties, which ought to be joyned, as Knowledge and Zeal, Prudence with Faithfulneſs, and Humility with Courage, &c. 2. When perſons that profeſs the Goſpel keep their place and ſtation, and incroach not

not upon the ſtation of others in Common Wealth, Church, Incorporation, or Family; The *Iſraelites* (*Numb*: 2. 2.) were to pitch every one by his own Standard; And the Apoſtle ſaith, 1 *Cor*: 2. 17. As the LORD hath called every man, ſo let him walk. And 1 *Theſſ*: 4. 11. We are commanded every one to do his own buſineſs, the Magiſtrates work is not the Subjects, the Miniſters work is not the Peoples, &c. For working out of your ſtation, as it is unacceptable and no Service to GOD, *John* 21. 22. will breed thee many troubles, *Prov*: 27, 8. So will it be uncomfortable to ſuffer for that which was not done in your ſtation: And you cannot ſay as a Martyr ſaid (holding up the Bible) *This hath made me poor, this hath brought me to priſon, this brought me to the ſtake.* And 3. It is a right ordered Converſation, when ye are equally prepared for ſuffering and for doing, *Eph*: 6. 15. Having your feet ſhod with the preparation of the Goſpel of Peace, in a holy equal readineſs for all Viciſſitudes and Changes in your Lot, come well come wo, knowing how to abound and how to want, *Phil*: 4, 12, 13. And being in that caſe, 2 *Cor*: 4 8, &c. We are troubled on every ſide yet not diſtreſſed, &c. and as in *Rom*: 8. 37. Who, &c. And 4. It is called a Heavenly Converſation, or a Converſation in Heaven, *Phil*: 3. 20. And it is Heavenly, 1. As it is above the World, and the things of it in the Mans diſpoſition, aims, choice and endeavours, ſeeking firſt the Kingdom of Heaven, and minding Heavenly Things (*Col*: 3. 1, 2.) and Things that are above having the Heart where the Treaſure is, where Chriſt is, where the Angels are, where the Saints are, where your glorified Relations are. 2. A Heavenly Converſation is a joyful and cheerful Converſation, free of misbelieving dejections, not with carnal but with Spiritual Joy, 1 *Pet*: 1. 8. We rejoyce with Joy unſpeakable and full of Glory: O what a heartſome and cheerful Life is it to ſit down under his Shadow, &c. to be within ſight and ſmell of the firſt Fruits of Heaven. And 3. It is a Heavenly Converſation, as it terminats, and at laſt reſolves in an Eternal Converſation with Chriſt in Heaven, when we ſhall converſe with him in another manner than here in Duties and Ordinances, even face to face, 1 *John* 3. 3. And ſee him as he is, and with the Man Chriſt at the Right Hand of the Majeſty of GOD.

And (4.) This is a Converſation driving and aiming at Goſpel *Ends and Deſigns*, *Phil*: 3. 13, 14. And 1. It is to be for the great End and Deſign of Honouring GOD, 1 *Pet*: 2. 9. In our Converſation we are bidden

bidden ſhow forth the praiſes of him who hath called us. 2 The exalting of Chriſt Jeſus the Redeemer, *John* 5. 23. That all Men might honour the Son even as they honour the Father, that he may bear the Glory, and have a Name above all names. And 3. The Bleſſedneſs and Salvation of your own Soul, which he hath mercifully interwoven with his own Glory and Chriſts Exaltation, and in your Goſpel Converſation, ye are to deſign all together, *Heb*: 12. 14. Follow Holineſs, &c. So that this is a Goſpel-walk, that flows from Goſpel Principles, is carryed on by Goſpel Means and Motives, is indowed with Goſpel-qualifications and properties, and is directed towards Goſpel Ends and Deſigns.

Conſider 2. The neceſſity of this Goſpel-walk. As

(1.) It is neceſſary, in reference to GOD, and what he hath done to declare that it is his Will and Pleaſure; It was an excellent Epitaph that *Paul* wrote on *David*, Acts 13. 36. That in his own Generation he ſerved the Will of GOD. For 1. This was GOD's End in your *Creation*, That ye ſhould ſerve and glorifie him; And GOD will have his Glory either Actively or Paſſively of all the Rational Creatures; He will either be glorified in you or by you, *Prov*: 16. 4. Remember then ye were created to be holy. 2. You were *Elected* for this End, *Eph*. 2. 14. He hath choſen you that ye ſhould (not becauſe ye would) be holy, the Lord chooſed ſome out of the Maſs of Mankind to ſtamp his Image upon. 3. This was his deſign in *Redeeming* you, *Tit*. 2. 14. He gave himſelf for us, that he might redeem us from all iniquity, and purge to himſelf a peculiar People. Chriſt ſhed his Heart-blood that ye might have a Goſpel-Walk. 4. This was his deſign in *Renewing* you and Regenerating you, *Eph*. 2. 10. Created unto good Works, he hath put a new Heart in you, *Ezek*: 36. 26. For this very End, that ye may keep his Statutes and do them. And *Col*: 2. 6. As ye have received Chriſt, ſo walk in him. 5. This Goſpel-walk is the great Deſign of all the *Ordinances* of the Goſpel, for this end we preach, pray and adminiſter the Sacraments, the Precepts are the Rule for this, the Promiſes carry the Encouragement and Influences for this: And the threatnings are as a gulph to keep you from wandring from this; Yea, the examples of other unholy fools that have damned their Souls for want of this, 1 *Cor*: 10. 6. Theſe were our Examples, to the intent we ſhould not luſt after evil things as they luſted. And 6. It is the

deſign

design of all the *Providences* that pass over you, whether adverse, *Heb*: 12.10. We are chastned that we may be made partakers of his Holiness, or prosperous, *Rom*: 12. 1. I beseech you by the Mercies of GOD, that ye offer up your selves a Living Sacrifice, Holy and acceptable unto GOD.

(2.) It is necessary in regard of its *own Excellency*, For 1. It is the *Glory*, Excellency and Crown of the Rational Creature, *Psalm* 4. 2. ——— How long will ye turn my Glory unto shame. And makes a Man not only differ from and precel other Creatures who have a Goodness but no Holiness in them: But it makes one man to differ from and excell another, *Prov*: 12. 26. and *Prov*: 10. 20. The tongue of the Just is, *&c.* But, *&c.* 2. This Gospel-walk is our *Evidence*, tho not our plea for Heaven, 1 *Joh.* 2. 3. Hereby do we know that we know him if we keep his Commandments. And 3. This is the great Thing that capacitates you for *Communion* with GOD, this is a part of the pleasant Fruit which he comes into his Garden to eat, *Cant*: 5. 1. and 1 *John* 1. 6. If ye say ye have fellowship with him, and walk in darkness, ye are a liar, and the Truth is not in you.

(3.) It is necessary in regard of *Professors* of the Gospel themselves, For 1. It is that without which ye cannot well profit by the Ordinances, or reap Light, Life and Comfort from them: Does not my Word good (saith the LORD, *Micah* 2. 7.) to them that walk uprightly? 2. It is to you the *Mean*, tho not the Foundation of true Peace of Conscience, *Psalm* 119. 165. Great peace have all they that love thy Law, and nothing shall offend them: And in *Isa.* 57. 21. no peace to the wicked saith my GOD, what is it that makes thee *Magor-Missabib* that thou sleeps and a hell in thy bosom or round about thee, but the want of this Gospel-conversation: The Conscience without this may be stupified, and in a lethargie for a time, but no true peace: And yet even that stupefaction may turn to horror at last, as in that drunkard I have read of, who upon the returning of his terrors cryed out, *O sirs, I had prepared a plaister, and thought all was well, but it will stick no longer.* And 3. Without this ye cannot be saved or have a merciful sight of GOD, *Heb*: 12. 14. If ye will not be Holy ye shall not be Happy. *Rev*: 21. 27. Without are the dogs, *&c.* There entereth nothing there that is unclean, or that loveth or maketh a lie.

(4.) It is necessary in regard of *Others*, As 1. The *Ungodly*, Matth. 5. 16. Let your light so shine before Men, that, *&c.* It is said in the

Life of *Justin* Martyr, That he was converted by *viewing narrowly the holy Lives of Christians*. And it is recorded, That *Julian* said, *it was the holiness of Christians that propagat the Truth, and converted more than the preaching of it did.* 2. It is necessary even as to *Godly People*, either as to their Encouragement for one holy Gospel-walker will keep Life in a whole Society; Or to their hurt and prejudice, for one loose professor may endanger and insnare many; And therefore it is a needful Caution, *Heb:* 12. 14, 15. Follow Holiness, *&c.* lest any root of bitterness springing up trouble you, and thereby may be defiled: The drunkenness, swearing, *&c.* of an Atheist a Papist, *&c.* does not so much hurt as the drunkenness, swearing, covetousness, *&c.* of a Professor. It is not the Scab upon the Fox, or Dog that destroys the Sheep, it is the Scab that is among themselves that killeth them. The Devil hath many things that will not go off his hand, both corrupt principles and practices, till he get a Professor of the Gospel to vent them. And 3. It is necessary as to others in reference to your poor *Ministers* that press this Gospel-conversation upon you who cannot but be deeply affected with your ungospel like conversation, as all *Jacobs* Sons were affected, when the cup was found in *Benjamins* sack. Alas little think ye of breaking the Heart, and so the Health of a poor Minister, when they see they but run in vain, and spend their Strength for nought. Consider then that word, *Heb:* 13. 17: And be not guilty of the Blood of your poor *Ministers*, nor occasion their being adduced Witnesses against you in the day of Judgement.

(5.) It is necessary in regard of *Satan* his opposition to it, for in this we are to resist the Devil. For 1. There is no Creature in the World the Devil taketh more pleasure to prevail over than Man: And when he enters in or troubles other Creatures, it is but upon design against Man, as his entring in the Serpent, *Gen:* 3. And in the Swine, *Matth:* 8. was on design against *Adam* and all Mankind, and that he might dispossess the *Gadarens* of the Gospel, and cause them banish Christ out of their coasts; If the Devil might choose his own lodging, he would never be out of Man, because of all the Creatures beside him, sin is only in Man. 2. It is not the Bodies of Men he cares so much to possess as their Souls, and what he does to the Body, it is only that thereby he may some way get into the Soul. 3. Of all persons in the World the Godly Man is the person

the

the Devil would faineſt be about with: he had rather have a ſtroak of one *Peter* than of twenty *Judaſes*. And 4. It is not the civil moral Converſation that he oppoſes, nor the Hypocritical converſation, nor the ſuperſtitious converſation that his malice is bent againſt: But it is the Goſpel-walk that he mainly oppoſeth; If *Job* had quit this, he might for the Devil have keeped his Goods and Children to himſelf, *&c.*

And (6.) It is neceſſary in regard of the preſent *Juncture* of Affairs and Circumſtances of this Church and Nation. For 1. This is the Pillar and Stabilitie of Kingdoms and Churches. If ten righteous Men could have been found in *Sodom*, they had not been buried in their own aſhes, *Gen*: 19. 22. And if *Rehoboam* had continued his Government as he did three years (2 *Cor*: 11. 16,) his Reign had been happy. 2. It is the good Converſation of the Godly that ſettles Nations and Churches, when they are tumbling and tottering. The peace and wellfare of *Judah* was bound up in good *Joſiah*, and when he dyed they went to ruine. And it was a remarkable ſaying of *Luther* to ſome of his Friends, *I ſee* (ſaid he) *a cloud coming upon* Germanie, *but I will do my beſt to keep it from falling in my days; But when I am gone, let them that are behind ſee to it.* And 3. The decay of this Goſpel-holineſs hath been obſerved to be the cauſe of the decay of the Proſperity of Nations and Cities and Families. The *Ægyptians* knew by the Low ebbing of *Nilus*, that a dearth was coming, ſo we may ſee a Judgement coming by the low falling of a Goſpel-walk, *Hoſea* 7. 9.

Conſider 3. What may be the Force and Import of the Adverb *Only*, μονον, which will further evince the neceſſity of this Goſpel-converſation.

And (1.) It importeth the great *Concernment* of it. For 1. It is not a light or trivial buſineſs, but a matter of weight and moment, whereupon much dependeth, even your Life and the Life of your Spirits, *Iſa*: 38. 16. Soul and Body, Life and Death, Heaven and hell, Bleſſing and curſe hangs upon it, *Deut*: 11. 26. Behold I ſet before you this day, *&c.* 2. It is not a controverted debateable buſineſs, that there is any controverſie about, even among different perſwaſions. The *Papiſts* plead for it, the *Arminians* and *Socinians* and *Quakers* plead for it, and many of them externally practize it; So that tho they be corrupt in their hearts and heads, yet they all plead for, and pretend

to this Gospel conversation, and a walk becoming their profession of Christianitie. It is a clear uncontraverted duty with all (if it be not the *Antinomians* and *Libertines* who allow of loosnes) and not to be debated as other things are about the Government of the Church, and whom we shall hear preach, *&c.* But that is clear as day-light in 2 *Cor.* 7. 11. In all things ye have approved your selves to be clear in this matter, : Behold what Zeal, *&c.* And 3. It is of such concernment, that it reflects upon a Mans Rationalitie, not to be of a good Conversation, and puts him below a Rational Creature, *Psalm* 4. 2. O ye sons of Men, how long will ye love vanity, *&c.* Importing that it is unbeseeming the sons of Men that should have the use of their Reason to be prophane, when many Heathens have by the very use of their Reason attained to a high degree of Moralitie. So that compared with many Christians, it may be said (as one saith) O *Divine* Socrates, O *Religious* Plato *and* Seneca, *&c.*

(2.) It imports the *Indispensible Necessity* of this Duty, to have your Conversation like the Gospel. Hence *Luke* 10. 42. It is called the one thing necessary; And that by the ordinary necessities which Philosophers mention, As 1. By necessity of Precepts it is commanded, and not left indifferent to you to do or not to do as ye see fit, but it is peremptorly commanded, *Psalm* 119. 4, 5. Yea it is among these Commands which bind not only *semper* but *ad semper*, not only always but at all times, ye that are come to understand this Gospel, are obliged to have your Conversation like it. 2. By necessity of *Midds* or means for attaining the end, For no true Peace without it, *Isa.* 57. *ult.* No comfort in the Promises without it, *Psalm* 50. 16. What hast thou to do, *&c.* If thou meddle with a Promise it is but stollen gear which ye must lay down again, as *Judas* did the thirty pieces of Silver he got for betraying his master Christ. And in a word, no Salvation without it, *Heb.* 12. 14. Follow Holiness, *&c.* and *Rom.* 8. 13. If ye live after the flesh ye shall dye. Many learned Men doubt where these excellent Heathens, *Aristotle*, *Seneca*, *&c.* shall be found in the end. But none doubt where the ungodly man will be found, he will certainly be found in hell. And 3. By the necessity of *Utility*, for Godliness is profitable unto all things, 1 *Tim.* 4. 8. And is great gain.

(3.) It imports the *honourable preference* of this to all other things, *Matth.* 6. 33. Seek first the Kingdom of GOD, and the Righteousness thereof.

thereof. For 1. What is the World and the worshipping of it's Trinity to it? The lust of the eye, 1 *John* 2. 26. the lust of the flesh, and the pride of life, are but a poor life compared with it. 2. What are high Attainments; Of great Light, Notions and Contemplations about Divine Things but darkness, compared with it, and as a candle to let men see the clearer to hell, and light them down to the pit, of great and terrible allarums of Conscience, like *Judas*, *Cain* and *Saul*, which, if they end not in the improvement of Christ, are but the beginning and arles of hell; What is the height of morality and civility and external performance of Duty to this Duty, but so many shinning sins. Yea 3. What are hypocritical attainments unto this mentioned in *Heb*: 6. 4. Of being inlightned, *&c.* All these bring a man near to the Kingdom of GOD, but bring him not into it: And except your Righteousness exceed (*Matth.* 5. 20.) the righteousness of the Scribes and Pharisees, ye can in no ways enter into the Kingdom of GOD.

(4.) It importeth the *universal Obligation* of this Duty, on all and every one that profess, enjoy and hear this Gospel, *Deut*: 31. 1. All ye house of *Israel*. For 1. It reacheth persons of all Ranks and Degrees, Kings and inferior Rulers, *Psalm* 2. 10. Subjects, 1 *Pet*: 2. 12. *Masters*, *Eph*: 6. 9. And Servants, 1 *Pet*: 2. 18: Parents, *Eph*: 6. 4. And Children, *Eph*: 6. 1. High and Low, Rich and Poor, Noble and Ignoble, *Nehem*. 5. 7. Go to ye rich Men, *&c.* All Sexes, *Male* and Female, *Acts* 2. 23. Ye men of *Israel*, &c. And hearken ye Women (*Isa.* 32. 9, 10.) that are at ease in *Zion*, and ye daughters of *Zion*, Isa. 3. 16. *to the end*. And all ages old men and women, as in *Joel* 1. 2. *Tit*. 2. 2, 3. And young men and women, *Eccl*: 12. 1. and *Psalm* 148. 12. Both young men and maidens, old men and children. 2. It reacheth all places, *Acts* 17. 30. That every where men call upon the Name of the LORD, at home and abroad, *Deut*: 6. 7. When thou sittest in thy house, and when thou walkest in the field, and when thou art travelling by the way, in the Church and in the house, that it be not said of you as was said of one, *That he was a Saint in the Church and in the streets, but a devil in the house*. And 3. It reacheth all Times and Junctures, *Psalm* 105. 4. Seek the LORD and his Face evermore. in Times when Godliness is in credit and request, and in times when it is despised and forsaken and persecuted; And in a time when outward

ward advantages follow Godlineſs: And alſo in a time when loſſes and croſſes do follow it.

(5.) It importeth the *Advantage of this Goſpel-walk*, that your beſt and trueſt gain comes in this way, 1 *Tim.* 6. 6. For 1: Spiritual Advantages come in this way, which are the ſweeteſt and beſt and ſureſt Advantages, *Jer.* 31. 12. Your Soul ſhall be as a watered garden, and ye ſhall grow up as willows by the water courſes, &c. 2. This Goſpel-converſation wants not its outward advantages alſo, even the Promiſes of this Life as well as that which is to come, and all things ſhall be added unto you, *Matth.* 6. 33. *Pſalm* 34. 10. They that truely ſeek the LORD ſhall not want any good. And 3. Loſe what ye will ye ſhall gain three Things which will make up all your loſſes: 1. You ſhall gain Chriſt. 2. You ſhall gain your Souls for a prey, which if ye loſed all the World would not make up. 3. And ye ſhall gain Heaven and a Kingdom; And ye have win fair that has gained the Jewel and Pearl Chriſt, that has gained your ſoul, and has gained a Kingdom that cannot be ſhaken.

And (6.) This word *Only* imports the *Comprehenſiveneſs and Extent of this Duty*, as comprehending all other Duties and good Converſations under it, *Eph.* 6. 13. And having done *All*, This Goſpel-doing is a doing of All, 1 *Pet.* 1. 15. Holy in all manner of Converſation. For 1. It is comprehenſive of inward duties as well as outward, of Joy, Faith, Love, Repentance, Watchfulneſs, Spiritual Contentment, *&c.* wreſtling againſt corruption, *&c.* 2. Of Duties of the ſecond Table, relating to Man, as well as Duties of the firſt Table of the Law relating to GOD, *Pſalm* 119. 6. Then ſhall I not be aſhamed when I have reſpect to all thy Commandments: And 3. Of Suffering, and the Duties of it, as well as doing, 1 *Pet.* 3. 16. If any man ſuffer let him ſuffer as a Chriſtian, *i. e.* In a Chriſtian State of Intereſt in Chriſt, in a Chriſtian Way, meekly, patiently, and Cheerfully; And for a Chriſtian End, the Glory of GOD, Teſtimony of his Truth, and Edification of his Church and People.

Conſider 4. Some particular Evidences and Inſtances of this Goſpel-converſation, wherein it muſt appear and expreſs it ſelf: See ſix of them in *Serm.* on *Eph.* 5. 15. *Doct.* 2. *Conſid.* 1. from *page* 275. And here I add another (which may be the ſixth in order) This Goſpel-converſation muſt appear in your Suffering for Chriſt and his Truth, and bearing of his Croſs, 1 *Pet.* 3. 16, If any man ſuffer, let him ſuffer as a Chriſtian:

ſtian? And that 1. In not throwing your ſelf raſhly and imprudently upon Suffering, but waiting for a call to it, and to take up your croſs (*Matth.* 16. 24.) when Chriſt lays it down to you, when you are brought to that *Dilemma*, Suffer or Sin. 2. That ye ſuffer for a Goſpel Cauſe and Quarrel, for Righteouſneſs ſake, for his Name ſake, and not for evil doing, or imprudent raſh going out of your Station, to act even that which is good. And 3. In ſuffering in a Goſpel frame, with clearneſs of Intereſt in Chriſt, with meekneſs, patience, cheerfulneſs, ſelf-denyal, humilitie, *&c.* That by your Blood and Suffering, the Church may increaſe, Truth may be progagate, and Chriſt exalted.

Conſider 5. What way people ſhall attain to this Goſpel-converſation. In order to which know,

(1.) That before this be attained, ye muſt be in a Goſpel-ſtate of Soul, all men naturally being under the Law, and in a Law-eſtate of Soul, 2 *Cor.* 5. 17. And that a man may attain to a Goſpel-ſtate of Soul, he muſt [I.] Have a right Notion and deep Senſe of ſin, *John* 8. 16. by conviction of 1. The evil nature of it, and be made to feel that the ſin which was his delight, his ſport, and the ſupport of his Credit, is now gall and bitterneſs and enmity againſt GOD, and is of ſuch a haynous nature, that it diſhonoureth GOD, and ſpits in his bleſſed Face, that before it be taken away, Chriſt muſt dye for it, and the moſt part of the World muſt be damned for it. 2. The great pollution of it being more vile and loathſome than Toads or Serpents, and is compared in Scripture to the moſt vile and filthy things, as to an open Sepulchre, *Rom.* 3. 13. To vomit, 2 *Pet.* 2. 20, 22. And to the ſuperfluity of filthineſs, *James* 1. 21. ῥυπαρίαν κακίας, the excrements of naughtineſs. It is not only filthineſs in the abſtract, which denotats the eſſence of filthineſs, but the very excrements of filthineſs. For 1. It is an univerſal pollution through Soul and Body, all Faculties and all Members, *Iſaiah* 1. 6. from the ſole of the Foot to the head, there is no ſoundneſs, it is a leproſie or gangren that ſpreadeth throughout the whole Body. 2. It is a deep rooted pollution and filthineſs, ſo that it is as the Blackmores skin and the Leopards ſpots, *Jer.* 13. 23. that cannot eaſily be waſhen away. No leſs than the precious Blood of Chriſt (1 *John* 1. 7.) cleanſeth us from all ſin and uncleanneſs. 3. This pollution is infectious, and defileth others, for it is a plague, 1 *Kings* 8. 38. The plague of the heart. 3. The dominion

and

and power of it, *Rom.* 6. 6. How it tyranizes over you, and inslaves you, and makes you its servants, and keeps you in bondage. 2 *Pet.* 2. 19. His servants ye are by whom ye are brought in bondage, which bondage and dominion of sin, as it is spiritual and so the more sad, and as it is universal of the whole Man, so is it difficultly removed, for it cannot be removed by force, by exchange of prisoners, or by corruptible things, as Gold and Silver. And 4. This conviction must be of the miserie of sin or the guilt of it, and the obnoxiousness that it brings you under to the curse, *Gal.* 2. 10. cursed, &c. which curse and miserie must be brought home particularly to the Soul, this curse is mine, this vengeance is due to me; It must be known to be unsupportable, and that no man is able to bear it, *Isaiah.* 33. 16. Who can stand before everlasting burnings; And that it may be near and within a few days of falling on you, *Gen.* 4. 7. Judgement is at the door because sin is there, *Ezek.* 30. 3. The day is near, even the day of the LORD. [II.] There must be a knowledge and uptaking of the Gospel-terms and conditions upon which this Gospel-state is to be attained, and the Law-estate of the Soul changed, Which are 1. That ye approve of, consent to, and be fully satisfyed with the Way of Salvation by Christ, and his Righteousness, having nothing to say against this Heavenly Device, but yielding heartily to it, that ye shall go to Heaven upon borowed legs, and with a borrowed Righteousness, and that Christ shall do the Work and bear the Glory, *Rom.* 8. 31. What shall we then say to these things. 2. That ye actually and personally with the heart ye have, imbrace the offer of Christ made to you in the Gospel, and make choice of him for your Portion in Time and Eternity, *Psalm* 16. 5. Thou art my portion O LORD, *&c.* Consider the seriousness, largeness and peremptoriness of the Offer, the need ye stand in of it, and the danger of refusing it, and then lay hold on it; Which Offer we are warranded to make to you. And 3. Ye must abide by this Choice and Acceptance, and say, He is my LORD, *Cant.* 2. 16. In spight of thy unbelieving heart that will question the Sincerity and Reality of it, in despight of Satan who will labour to beat thee from it, and in despight of the World who will endeavour to cudgel you from it: And thus are ye in a Gospel-state of Soul, and lying fair for attaining to a Gospel-conversation, without which ye shall never attain to it.

(2.) If ye would attain to a Gospel-walk, ye must use Gospel-means

means for that end. As [1.] Self-searching and Communing with your own Hearts, to see what is wrong in your way, and that will help you to mend it, *Psalm* 4 4. Commune with your own heart, &c. It is a strange thing that men will not discourse with their own heart anent their way; We are ready to search others but will not search our selves. [2.] Improve Christ Jesus as he is held forth, not only for Righteousness and Redemption, but for Sanctification and Wisdom, 1 *Cor.* 1. 30. Who, &c. This is a little practised Way among people, but a very effectual Way of attaining to Holiness, by improving of Christ as Sanctification as well as Redemption. [3.] Implead those promises of the Gospel wherein he hath promised a Gospel-walk; Hath he not promised in *Ezek.* 36. 25. That from all your idols he will cleanse you; Hath he not promised that, &c. Go take these promises in your hand, and plead them with him. [4.] Ye must ly open to Gospel-influences, if ye would have a Gospel-conversation; Ye must not be out of the way of the dew of Heaven when it falls, ye must not have your Ship to rigg and sails to mount-when the Tide makes, and the Wind blows, *Cant.* 4. 16. [5.] Ye must watch your Heart, else ye shall never have a good Walk, *Prov.* 4. 23. Keep thy Heart with all keeping, &c. Watch the Heart what goes out, and what comes in. And [6.] Look to the Examples of the Gospel, if thou would attain unto a Gospel-walk, Go out by the foot-steps of the Flock, *Cant.* 1, 8. And be ye followers of them (*Heb.* 12. 6.) Who, &c. I confess Example is not to be your Rule, for the Apostle, (*Gal*: 2. 14.) when he saw that they walked not rightly ὀρθοποδοῦν, or *footed it not rightly*, he left them and would not walk with them. But Example, according to the Rule, is very helpful. But above all the Examples in Scripture, the Patern of our LORD JESUS in a Gospel-walk is to be imitated, How humble, &c. he was.

(3.) If ye would attain unto a Gospel-walk, ye must consider the Arguments and Motives, by which the Gospel does inforce this Conversation. As [1.] Will ye but consider the Authority that injoyns it: It is the Great GOD, and the sweet Saviour. The Law which the LORD gave on Mount *Sinai*, is now conveyed to us in the hand of a Mediator, *Gal.* 3. 19. And so the GOD that created thee commands it, The Saviour that Redeemed thee commands it, and the Spirit that Sanctifies thee Commands it, as is clear from many Scriptures. Consider [2.] The Obligations ye are under to this Gospel-walk,

publick Baptismal and private and personal at solemn times of Fasts or Communions; In times of straits and difficulties, and when death hath been staring you in the face. [3.] Consider the Reasonableness of it, is not this rational, that ye should serve him that hath delivered and ransomed you from prison and captivity, ye are not your own (1 *Cor*: 6. 20.) but bought with a price, and therefore ye should serve the LORD: The Creature should serve his Creator, *&c.* [4.] Consider the unquestionableness and uncontravertedness of it, ye may be clear (1 *Cor.* 7. 11.) in this matter, so that whatever debate there be about other things, yet this is yielded by all Perswasions, that Men should be Holy, and have their Walk like the Gospel. *Papists, Arminians,* &c. and all plead for this, and never once bring it in question. [5.] Consider the easiness of it, with the allowance of Strength he gives for it, *Mat.* 11.29. My Yoke is easie and my Commands are not grievous. The most difficult Work is at first, and the further ye go on in Religion, the more easie ye will find it. And [6.] Consider the danger of the want of this Gospel-walk, without it ye shall never see GOD, for want of it ye will bear the vengeance of eternal fire, *Heb.* 12. 14. and *Jude* 7. For not only ye had better never been born, but ye had better never heard the Gospel, than not to have a Conversation like it, for it will be this Gospel that will accuse you, witness against you, judge you, and aggravat your Condemnation, and highten your Hell.

(4.) To help you to attain to a Gospel Conversation, I would desire you to take a view of the Beauty and Excellency of a Gospel-walk, they who have it are called the Excellent of the Earth, *Psal.* 16. 12. And more Excellent than their Neighbour. For 1. It is the Excellency of the rational Creature, and that which makes a Man excel his Neighbour, *Prov.* 12. 26. The Righteous is more excellent than his Neighbour; *To wit,* That is not Righteous. 2. This Gospel-walk is the Image of GOD, 2 *Cor*: 3. 18. Being, *&c.* And O what an Excellency is that, to bear the Image of the holy GOD, and of the second *Adam*; Christ formed in you. And 3. It is a young and begun Heaven, being the Earnest of the Spirit, *Eph*: 1. 14. And the first Fruits of Glory.

(5.) If ye would attain unto a Gospel-walk, ye must meditate often upon these three last things, Death, Judgement, and Eternity. And 1. Meditat upon *Death,* The certainty of it, It is appointed for all

all once to die. The terribleneſs of it, being the king of Terrors, *Job* 18. 14. And being the laſt enemie, *&c.* And the Concernment of it, how much hangs upon it; For where the Tree falleth there it will ly, and as thou art found at death, ſo will it be with thee, well or ill, for all Eternity. 2. Meditat on *Judgement*, on the certainty of it, GOD hath appointed a time wherein he will Judge the World (*Acts* 17. 31.) by his Son Chriſt Jeſus. The ſeverity and ſtrictneſs of it, as to all Perſons, and all Things, Thoughts, Geſtures, Words, Actions, hidden and open, as in 1 *Cor.* 4. 5. And on the nearneſs it may be in to thee, not only thy particular Judgement, when thou dies; But the general Judgement may be nearer than ye are aware of. And 3. Meditat on *Eternity*, That Immenſe Duration; As on its approaching to thee, it is on wing. Its long and Immenſe Duration; And its admitting of no retiring from it; Eternity keeps all comes within its circle.

Conſider 6. What are theſe Impediments and Temptations by which Satan doth hinder people from ſtudying or attaining to this Goſpel-converſation. As

(1.) Satan tells you, That if ye once take up this Walk, then farewel Joy and Mirth, *Wilt thou leave thy fatneſs and ſweetneſs* (ſays Satan, with the fig-tree, *Judg.* 9. 9.) *and go and faſt and mourn, and pray and walk holily.* The *Papiſts* caſt up this to the *Calviniſts*, that they are ſullen and melancholy. But to take off this ſuggeſtion of Satan, I offer theſe Things following. 1. A Goſpel-walk forbids only ſinful pleaſures, which the Scripture calls gall and wormwood and bitterneſs, *Acts* 8. 23. Death, Curſe, Terror, Torments and Damnation; Whatever a carnal mind think of them, the pleaſures of ſin bring damnation with them, and is like an Herb which Naturaliſts ſpeak of, that being eaten will make a Man laugh to death. Alſo theſe delights in ſin are but to the ſenſual part of the Man, the Eyes, Ears, Body, and Imagination, *&c.* and are but common to him with Beaſts: And what an irrational thing is it for thee to be unwilling to part with theſe pleaſures which are but brutiſh, and doe not affect the Soul; He ſpoke not right, who, when he had his barns full, ſaid, *Soul take thy eaſe, &c. Luke* 12. 19. He ſhould have ſaid, *Body take thy eaſe.* Yea theſe pleaſures of ſin, be what they will, are but for a ſeaſon, *Heb.* 11. 25. they are dying pleaſures, and thou art a dying man, and why are ye then ſo unwilling to part with them, that

either ye muſt dy from them, or they will dy from you, and when your conſcience is wakned, will be judged gall and wormwood. 2. This Goſpel-walk doth not forbid lawful Pleaſures and Mirth and Joy in lawful Things, it only regulats, orders and qualifies it, that tho they rejoyce in their Labours, *Eccl:* 3. 22. yet they do it with trembling, leſt their Joy be turned into ſorrow when they exceed in it, *&c.* 3. There are very choice Pleaſures, and ground of great Joy in this Goſpel-walk, which a ſtranger intermedleth not with; What think ye of that, *Cant.* 2. 3. I ſat down under his ſhadow, *&c.* His Fruit was ſweet to my taſte. And what do ye think of that, *Pſalm* 4. 6. *Liſt up*, &c. And, *this ſhall make me more glad than when corn and wine doth abound.* And *Pſal.* 16. 11. *at his right hand are pleaſures for ever more*, *Pſal.* 87. 7. 4. I grant indeed theſe of a Goſpel-converſation are ſorrowful and ſad, but it is for ſin, which you have as much cauſe to be ſorrowful for as they: And this brings forth Salvation (2 *Cor.* 7. 10.) never to be repented of: They are ſorrowful, but it is not becauſe they are good, but becauſe they are ſo bad: It is not their Profeſſion makes them ſad, but it is their not walking anſwerable to it: Yea, they are ſorrowful and ſad many times, but it is not for themſelves, it is for thee, they weep in ſecret for thy ſins, *Pſalm* 119. 136. Rivers of tears, *&c.* Becauſe men keep not thy Law, and 2 *Pet:* 2. 8. *Lots* righteous Soul was vexed, *&c.* And for the Church, *Pſalm* 137. 1, &c.

A (2.) Stratagem which Satan maketh uſe of to hinder people from this Goſpel-walk, is, that it will marr your gain and profit in the World, and if ye once turn Religious, then ye will never be Rich but poor all your days. This makes them like theſe, 1 *Tim.* 6. 5. Who call gain godlineſs, they know no other godlineſs but gain. And like theſe, *Acts* 19. 24. Great is *Diana* of the *Epheſians.* But to take off this, I offer theſe things following, 1. What profit and gain is there to a man, when by a ſinful life he hath gained the whole World and loſed his Soul, *Matth.* 16. 26. For the World is but a profit that is fading and uncertain, a moth ſhall conſume it; And the grave will put a period to it, and ſtop the courſe of thy gain. What can worldly advantages do in the day of extremity. 2. There is no neceſſity for thy being rich, but it is neceſſary thou ſhould be Holy: A man may go to Heaven without riches, but he can never go to Heaven without Holineſs: And ye had better go to Heaven poor than

to

hell rich. And Heaven and Chriſt are worth the having, tho ye ſhould dy a beggar making them ſure: The wiſe merchant (*Matth.* 13. 44.) ſells all that he hath for one Pearl. 3. There is really gain in Godlineſs, 1 *Tim.* 6.6. For it hath the trueſt advantages, which are Spiritual Profits, which ſerve in all Caſes, at all Times, and in all places, *Phil:* 3. 8. There is a bleſſing promiſed upon the Work of the hands of ſuch as ſtudy this Goſpel-walk, *Prov:* 14. 11. The Tabernacle of the Righteous ſhall flouriſh. And the little of a Godly Man is much and great Riches, and better (*Pſalm* 37. 16.) than the riches of many wicked, for it gives him Content, the Bleſſing makes it go far. I ſhall conclude the repelling of this Tentation with that one Scripture, *Prov:* 3. 33. The curſe of GOD is in the houſe of the wicked, But in the houſe of the Righteous there is much treaſure. O who would dwell in ſuch a houſe where the curſe of GOD is in every room, and in the timber and rafters of it; What are good well furniſhed Rooms with this? And O who would not deſire ſuch a houſe as the Righteous hath, where there is much Treaſure, Chriſt is there, Grace is there, the Bleſſing is there, and Salvation is come to that Houſe, *&c.*

(3.) Another device of Satan to impede People in the ſtudy of this Goſpel-converſation, is, That if they take it up, they will meet with perſecution and affliction in the World. But I take off this Tempt-tation by theſe Things. 1. Altho all that will live godly in Chriſt Jeſus, will one way or other ſuffer perſecution, either within or without (2 *Tim:* 3. 12.) either from themſelves or from others, *&c.* And that all are to reſolve with it, to take up their Croſs, *Mat:* 16. 24. and follow him: Yet there are ſome whom the LORD in a great meaſure ſpares from publick and hot perſecution, knowing their Frame and their Mould, he deals gently with them in that. 2. There is ſuch Comforts and ſweet Supports that attend this Perſecution that follows a Goſpel-walk, that makes it light unto the LORD's People, and lifts them up above it: The Conſolations that abound under it, makes it eaſie Work to them to ſuffer, a priſon to be a Palace, a ſcaffold a Throne, a rope a Chain, *&c.* And Heaven will heal all wounds, and make up all loſſes, and eaſe you of all burdens, for there the weary be at Reſt, and the troubled be at Eaſe. And 3. If ye will not ſtudy this Goſpel-walk, ye ſhall meet with hotter and ſadder perſecution than that which ye fear from men, even perſecution from GOD, *Pſalm* 83. 15. Perſecute them with thy

thy tempeſt, and make them affraid of thy ſtorm. This perſecution will go farder than the Body, it will pierce into thy Soul, and thou ſhalt find that it is a bitter and an evil thing to depart from GOD.

(4.) There is another ſuggeſtion which Satan makes uſe of to hinder ſome from this Goſpel-walk. And that is the Temptation of evil and wicked Relations and Companions. Some may have ſome deſires and reſolutions to be Holy and leave their ſins, but they are ſo beſet with wicked Friends, Relations and Company, that they cannot win off by their mockery and advice and example; All theſe motions dy and are ſtiffled in the bud. But altho it be rare for any to come out of this ſnare, as a Heathen ſaid, *Ungodly company is a deep ditch out of which few do recover*! Yet for repelling of this tentation, in caſe any be under it, let us conſider, 1. That which I have ſaid, That it is rare for theſe that are engaged in wicked company, of Relations, Friends, Acquaintance, *&c.* And who dwell in wicked families, to come off, for as it is a great Mercy to be in good Company, and have good Parents to inſtruct and give example to them, as it was to *Timothy*, 1 *Tim.* 1. 5. That he had a Mother and a Grand-mother, that from his Youth made him acquaint with the Scripture. So it is a great diſadvantage and heavy judgement, to be caſten in company with wicked people, parents, friends, Maſters, and acquaintance, where they ſee nothing but prophanity, hears nothing but curſing and blaſpheming, in ſtead of Praying and Praiſing and Reading. Many in all appearance had been of a Goſpel-walk, if they had better Parents, better Company, and lived in better Families. 2. Altho Man by Nature be a ſocial Creature and affects Company, and that may be fit for his Body and for his outward Concerns, yet as to a Mans Soul and everlaſting Concerns, it is fit he be ſometimes retired and ſet apart from Company, as a great means of Converſion, *Pſalm* 4. 4. Commune with your own heart and be ſtill. And *Solomon* hath a word in *Pro:* 18. 1, Through deſire a man having ſeparated himſelf inermeddleth with all Wiſdom, *i. e.* Falls upon the only wiſe courſe for his Soul, to ſecure Chriſt the Wiſdom of the Father. They write of *Ariſtotle*, that he ſaid, *He who lived alone was either a God or a devil.* It hath this in it, that Retirement is a great mean of improving Piety. And 3. There are theſe Things may help thee to overcome this tentation. 1. You have the example of ſome who have lived in wicked families, had wicked relations, and kept wicked

wicked company, that have attained to a Gospel-walk, and even out of a hell on Earth, have cryed unto the LORD, and escaped from a *Babylon*. Thus *Hezekiah* was born of a wicked Father, King *Ahaz*, and the whole Family corrupt, yet was he a perfect and an upright Man, *Isaiah* 38. And *Phil.* 4. 22. There was a Company of godly Men in *Nero's* Court, who was a bloody Persecutor. And *Nicodemus* among the wicked Pharisees in their Council. Say not then if I had better Company I would be better, but there is no living for me except I live as they live, for many have come over that difficulty, and broken off from ill company, and chosen affliction, *&c.* rather than, *&c.* *Heb.* 11. Merry company is but a poor comfort to go to hell with. 2. Be assured of this, that it is not so much a wicked Father, or Mother, or Friend, or Companion, that doth thus tempt thee not to take up a Gospel-conversation, as it is the devil in these that tempts thee, *Rev.* 2. 10. It is said the devil shall cast some of you into prison, that is, the devil in wicked men. It is then the devil in all these that disswades thee from Holiness. 3. Not only ye are commanded rather to obey GOD than Man, but ye are allowed to hate them for Christs sake, *Luke* 14. 26. Nor are you to regard them in that respect, when they impede your Salvation, say not then I dare not for my Parents, Companions, *&c.* But look even to Christs Example, who (*John* 2. 4.) when, *&c.* said, Woman, what have I to do with thee. And follow *Paul's* example, who when Christ called him, did not stay to take counsel with Flesh & Blood his carnal Friends, *Gal.* 2. 16. but immediatly obeyed the Voice of the LORD. And as *Elisha* when *Elijah* threw his Mantle upon him, went not back to take leave of his Friends. So do thou when thou art called by GOD to leave thy sins and lead a holy Life, never to ask counsel at wicked persons or companions, but presently set about it. 4. If thou stand so much aw of thy wicked companions, as not to break off with them to serve the LORD, I will easily foretel thee, that they and ye shall fall at variance about sinful and other matters, wherein ye shall have both less conscience and less credit, for tho wicked men may agree well enough in sin and against Godliness, yet upon carnal and self grounds they will quarrel and fight and plea: The Heathens have determined, *There is no true love amongst wicked men, but only among Good Men*, for wicked men love only for carnal ends: And if thou will not break with them to go and serve GOD, ye and they shall break upon worse accounts, and it may be stick one another

the

the next day for a Triffling point of Honour or Intereſt. 5. If thou wilt come off to a Goſpel-walk, notwithſtanding the temptation and averſation of thy carnal friends and companions. The LORD tells thee, tho thou ſhould loſe them, he will make up that loſs to thee, for when Father and Mother forſake thee for following Chriſt, he will take thee up, *Pſalm* 27. 10. And he will be a Father to thee, a Friend and Companion to thee, a Husband to thee, *&c.* And conſider that comfortable Place in *Matth.* 12. 50. Whoſoever ſhall do the will of my Father which is in Heaven, the ſame is my Brother and Siſter and Mother. Tho thy Friends ſhould never own thee more, yet he will own thee and ſupply their room to thee. And 6. Conſider that thy wicked friends or companions will be ſo far from eaſing thy pain in hell, that they will increaſe thy torment both there and here, when thy Conſcience is wakned, or when thou art dying, the very ſight of them will be bitter to thee, for they will rack thy Conſcience by bringing all thy wickedneſs to remembrance. And O the terrible conferences that will be betwixt intimate companions in hell, which I know by the vile correſpondence betwixt them here, and from the Parable (if it be ſo) of *Dives* and *Lazarus*. Let me then from this, 1. Exhort Parents, Maſters, Friends and Companions to take heed of impeding or ſeeking to quench any good Motion may be in your Children, Servants, or Neighbours and Companions, it is a heavy ſin to murder their Bodies, but far greater to murder their Souls, which thou doeſt when thou cannot abide to ſee thy Child wiſe, or Servant ſeek GOD and walking like the Goſpel: This is to do as *Herod* did, who ſought to kill Chriſt as ſoon as he was born, ſo thou endeavoureſt to kill Chriſt Spiritually in the Hearts of thy Children, Servants, *&c.* Yea this is to act the devils work in an high degree, when Men had rather ſee their Children and Servants any thing, yea ſwearers, drunkards, whorers, ere they ſaw them Godly. 2. Let theſe be comforted who will ſtudy a Goſpel-converſation, tho they have the hatred, mockerie, *&c.* of all their Friends and Companions; Thou haſt many Encouragements, thou haſt Chriſt for all, thy ſuffeing that way is a kind of martyrdom. And 3. Let me exhort all theſe who are enſnared in evil company or relations, Oh come out of *Ægypt*, come out of that *Babylon*, forſake your Fathers houſe, &c. *Pſal.* 45. 10. Never think to be taken in to Chriſts company, till thou leave that curſed company; What doth it ſignifie to be affected with a Sermon, to be almoſt perſwaded to be a Chriſtian on a Sabbath Day,

and

and then presently run back to the company of them that hate and and abhore Godliness.

And now I seriously put these Questions to you, 1. Whether ye will say with *David*, Depart from me ye workers of iniquity, *&c.* Or, will ye have Christ to say to you, Depart from me I know you not. O give up with them, and ye shall have better Company. And so 2. I ask you another Question, Whether will ye quite their wicked company here (I mean unnecessary intimat and concurring fellowship with their Prophanity) or the company of Christ, of Angels, glorified Spirits, and thy own Relations in Heaven, for one of them ye must do. And a 3. Question I put to you is, Whether will ye quite ill company here for a time, or be in the company of devils and damned spirits for ever.

A (5.) Suggestion of Satan to hinder this Gospel-walk in many, is, That they are too young yet to be Religious, there is time enough yet before your hand to be Godly; This temptation prevails with many, and I remember to I have read of holy *Augustine*, that he said this temptation kept him off seven years from a holy Life, the devil still crying in his Heart, thou art too young to leave thy lusts and pleasures, till he was made at last to say, *Quam diu dicam ninis cito*, How long shall I say to soon? Why may I not repent to day, and begin to be holy to day. And to back this tentation, the devil sugests that old wicked Proverb, A *young Saint an old devil.* But if ye be young Devils ye may turn to be old Beelzebubs. And therefore to take off this tentation, I shall lay down six Things, 1. The devil nor none else can give you a Leale of your Lives; If the devil could give you a Lease of your Lives, ye might then hearken to this tentation the more safely; But he cannot assure you that ye shall live to Old Age, for the Issues of Life and Death are in GOD's Hands, you may dye in youth, and be damned in youth, as well as in old age, and be as those in *Job* 36. 14. that dye in youth, and their life shall be among the unclean: It is a dreadful word, for it reads in the Hebrew, *Their Soul shall be among the Sodomites.* And therefore, since the Devil cannot assure you that ye shall live to old age and not dye and be damned also in youth, ye have no reason to hearken to his temptation. 2. Tho the Devil could assure you that ye should live to old age, yet if ye put off the study of a Gospel-walk till then, it may provoke the LORD to harden your hearts so in your old age, that ye shall have no heart to take it up then, or to think seriously on seeking of GOD,

you have a terrible word also in *Jer.* 22. 21. I spake to thee in thy Prosperitie, and thou wouldest not hear, and this hath been thy manner from thy youth, thou wouldest not obey my voice. And what came of it in *verse* 22. --- Surely then shall thou be ashamed and confounded for all thy wickedness. They would not hear in their youth, and therefore GOD would speak no more to them, but hardned their heart from his Fear. But 3. Suppose none of these two should be, that ye should not die and be damned in youth, and that GOD should not harden your heart, yet the longer ye live in sin, and the longer ye be in taking up a Gospel-walk, the more horror of Conscience, and the more disquiet of mind you will have, even tho God convert you in old age, *Job* 13. 26. *For thou writest bitter things against me, and makest me to possess the sins of my youth.* It seems *Job* had been an ill man in his youth, which made his Life bitter when he was old, and his Conscience full of terrors; *Beloved*, know that your youthful pleasures of sin will occasion great sorrow when ye are old, *Job* 20. 11. Speaking of such an one, says, His bones are full of the sins of his youth, which shall ly down in the dust with him. 4. Consider that Jesus Christ will take it most kindly at your hands, if when ye are young ye will be holy, and of a Walk like the Gospel, it will be very pleasant to him, *Jer.* 2. 2. *I remember thee (saith the Lord) and the kindness of thy youth, the love of thy espousals, when thou wentest after me in the wilderness, in a land that was not sown, Israel was holiness to the Lord*, &c. Mark but how acceptable it is to him, and how kindly he takes it for you to be holy in your youth. *John* was the youngest Disciple, and called when he was young, and Divines give this for the Reason of his leaning on Christs breast, as you do with your youngest Children. For if Christ did take meer morality so kindly in a young man, *Matth.* 19. 20. Will not true Godliness be more acceptable to him: The Sacrifices were appointed to be of the Young and not of the Old of the Flock; to teach us how acceptable young Seekers of his Face are to him, as well as to show that Christ was to suffer in the Flower of his Age. 5. Know that it cannot be but very displeasing to GOD, that ye should put him off to the last day and end of your Life, and reserve for him the worst and refuse of your strength and time, will ye give him no more but what the Devil and the World hath left of your time and strength, what is this but as in *Mal.* 1. 7. to offer the blind and the lame of the Flock in Sacrifice to GOD when you have better? Go offer it unto thy Governour. Will he be pleased with thee,

or

or accept thy perſon, How will GOD take this think ye, that the Devil ſhould get the Flower of your age, and ſqueez out the Marrow of your youth, and that ye ſhould only give to Chriſt the dry bones, the withered body, and the dotted Spirit, *&c.* which can do him but little ſervice, P*ſalm* 25. 7. with 71. 18. And 6. That all the time from your Birth-day to your Dying-day, tho ye ſhould live *Methuſelas* Life, is too little for managing the Work of your Salvation, and glorifying of GOD by a holy Life and Converſation. Hence *Eph:* 5. 16. we are exhorted to Redeem the time. And you will find that as the time of youth is the fitteſt time for ſeeking of GOD, in regard that then Peoples Wit and Memory are moſt ſharp, their Bodies moſt healthy, and their Affections moſt vigorous. Hence *Eccleſ:* 12. 1. The wiſe Man ſaith, *Remember thy Creator in the days of thy youth, &c.* --So old age is a very unfit time for Repentance and ſeeking of GOD, the Spirits being ſpent, the Body weak, cuſtom of ſinning having taken away the ſenſe of it, and the perſon become even an ordinary habitation for Satan.

A (6.) Suggeſtion of Satan to hinder this Goſpel-walk is this. He makes People think it will wrong their Callings and Imployments, in the World, and ſo they ſay we have our Callings and Imployments to follow for providing for our Families and Children, and cannot take time for ſuch a ſtrict and holy Life. Now to take off this tentation, ye ſhall conſider, 1. That GOD never intended that your outward Callings ſhould be a hinderance to your Salvation: Many good Men in Scripture had Callings, and went about them alſo carefully, and yet ſought the LORD and ſtudyed Holyneſs; As *Noah* was imployed about the making the Ark 120 days, which they make years, yet was a perfect and upright Man in his Generation. 2. Do not ye whom Satan abuſes with his tentation take time enough from your Callings to ſin and to follow Satan? There is many a Man that hath no leaſure to pray in his Family, or leaſure to go to a Sermon, but he hath leaſure enough to drink, to whore, to follow ſinful courſes, ye have time enough from your Callings to deſtroy your Souls, but ye have no time to ſave them. 3. Conſider that this tentation hearkned unto hath damned many before you, and will damn you if ye hearken to it, *Luke* 24. 18, *&c.* Chriſt calls a Company to come to him, but what hindred them? One ſaith I have bought a yoke of Oxen and I muſt try them, another ſaith, *&c.* And *Felix Acts* 24. 25. had no leaſure to hear *Paul* for multitude of Affairs. 4. If ye make your outward Callings and Affairs an impediment to your Salvation, it is the

ready way to provoke the LORD to blaſt your Callings and Affairs in the World, and marr the ſucceſs of them, and curſe all ye put your hand to: I will give you but two or three Scriptures to evince this, *Hag.* 1. 6, 9. Becauſe they neglected GOD's Worſhip, and GOD's Ordinances. Therefore (ſaith the LORD) you ſhall have much, but it ſhall come to nothing, and what you get you ſhall put into a bagg with holes. Another Scripture you have in *Mic.* 6. 13, 14. Thou ſhalt eat and not be ſatisfied, thou ſhalt ſow and not reap, *&c.* For the ſtatutes of *Omri* are keeped, and all the manners of the houſe of *Achab.* But a third Scripture you have in *Deut:* 28. 38, &c. Thou ſhalt carry much Seed into the Field and fetch in but little, &c: Now what's the Reaſon of all this want of ſucceſs in their Callings, you have it in *verſe* 45. Yea all theſe curſes ſhall come upon thee and purſue thee and overtake thee, becauſe thou hearkned not to the voice of thy GOD, to keep his Commandments and his Statutes which he commanded thee. 5. Your ſtudying a Goſpel-walk is the way to make your Callings thrive, for Godlineſs hath the Promiſes of this Life and that which is to come. But I will give you but one Scripture for this, *Mal:* 3. 11, 12. Let there be meat in my houſe, and prove me now (ſaith the LORD) if I will not open the windows of Heaven, and pour forth a Bleſſing upon you, and there ſhall not be room enough to receive it. And 6. If ye would let your Conſciences ſpeak, it is not the throng or urgencie of your Callings that hinders you ſo much from this Walk, as it is the ignorance of your mind, the obſtinacie of your heart, and your prejudice at the Power of Religion, when theſe prevail, any excuſe from Piety will be admitted.

FINIS.